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FEAR, GUILT AND HATE[1]

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I

Anyone who has seriously tried to unravel the complicated relationships subsisting between any two of these emotional attitudes will agree that the problem is one of exceptional difficulty. I hope, nevertheless, that the considerations to be brought forward here will contribute in some measure in elucidating at least the nature of the complexities in question and thus in furthering the approach to the more fundamental problems that lie behind them. As in our daily analytic practice, and indeed in all forms of scientific investigation, to get problems clearly stated is by no means the least difficult part of the task, nor is it the least important part.

Let us first consider the more purely clinical aspects of these relationships. The heart of the difficulty soon reveals itself. It is that—to speak statically—there exists a curious series of layer formations definitely connected one with the next, the connection being often in the nature of a reaction. This holds good for each of the emotional attitudes in question, so that one may be found at a given level in the mind, another at a deeper level, the former again at a still deeper level, and so on. It is this stratification that makes it so hard to tell which is the primary and which is the secondary of any two groups. To put the matter more dynamically, it is the complex series of interactions among these attitudes that makes it hard to determine chronologically their developmental relationships.

[1] Read at the Eleventh International Congress of Psycho-Analysis, Oxford, July 27th, 1929.

Let me now illustrate these generalities. If we have a patient suffering from any form of fear neurosis, of bound or unbound 'morbid anxiety', we know from our experience that guilt must surely be present also. It is sometimes easy to demonstrate this, sometimes extremely hard, but we know that if the analysis is consistently pursued this proposition will be proved to be true. I am not maintaining in the abstract that fear cannot exist apart from guilt, but I should certainly maintain that clinically observed fear, a neurosis in which fear is one of the symptoms, always has guilt behind it. As Shakespeare long ago pointed out, 'Thus conscience does make cowards of us all'. Yet the matter is not so simple. It cannot be that an emotional reaction so phylogenetically ancient as fear is can be solely dependent on, or generated by, one so recently acquired as guilt is, one the very existence of which—at all events in a fully developed form—is doubtful in other animals than man. We have here an example of how a biological outlook may serve as a check on clinical investigation and warn us against a possibility of readily going astray. Our scepticism is confirmed by still deeper analytic research, particularly into the earliest stages of infantile development, where we find extensive evidence indicating that the guilt itself proceeds from a yet earlier state of fear. And it is worth while remembering in this connection that the guilt can be extraordinarily deep. A patient may have succeeded so extensively in expressing unconscious guilt conflicts in terms of conscious fear, may be so completely convinced that his difficulties arise from fear and nothing else, that it may in certain cases take years of analysis to make the underlying guilt conscious. Were it not that this procedure does not necessarily in itself solve the therapeutic problem the analyst might well have rested from his labours and felt satisfied that he had found a complete answer to his problem of the genesis of the phobia, namely, that it originated in guilt.

A similar stratification can be observed with hate. This is one of the commonest covers for guilt, and the way in which it functions here is easy to understand. Hatred for someone implies that the other person, through his cruelty or unkindness, is the cause of one's sufferings, that the latter are not self-imposed or in any way one's own fault. All the responsibility for the misery produced by unconscious guilt is thus displaced on to the other, supposedly cruel person, who is therefore heartily hated. The mechanism is, of course, very familiar in the transference situation. We know that behind it there always lies

guilt, but further analysis still shows, in my opinion always, that the guilt itself is dependent on a still deeper and quite unconscious layer of hate, one that differs strikingly from the top layer in not being ego-syntonic.

In the last of the three possible combinations, of fear and hate, the same thing is to be observed. Hate, notably in its milder forms of ill-temper, irritability and anger, is commonly enough a cover for, or a defence against, an underlying state of apprehensiveness. This may occur either chronically, as in a disagreeable and irritable character, or acutely, as when a sudden alarm evokes an outburst of anger in place of panic. Yet we have good reason to think that the underlying fear is rarely, if ever, present unless there is a still deeper layer of hate, of the same ego-dystonic type mentioned just above.

In all these three cases, therefore, it is not hard to demonstrate the presence of three layers of which the first and third are of the same nature. In one of the three cases fear constitutes the deepest layer, in the other two hate. But we are here only at the beginning of our problem, for the state of affairs just presented does no more than illustrate the nature of the complexity in it; it tells us nothing about the final chronological or ætiological relationships. For this a deeper analysis is necessary and this time I shall find it easier to consider each of the three emotional attitudes separately. We may begin with that of hate, for it would appear to be the least complicated of the three.

II

We have seen how various manifestations of the *Hate* impulse can cover both anxiety and guilt, but that there is reason to suppose that in all such cases there is present below these a still deeper layer of hate. It is highly probable that the more superficial one is derived from the latter, so that it might from one point of view be described as a breaking through of what had been repressed. It is, of course, not simply a break through, for there are several notable differences between the two, the aim towards which it is directed, the conditions under which it appears, and so on. Among these the most important doubtless is the relation to the ego. What we have called the superficial, i.e. conscious, layer achieves in most instances, at least at the moment when it is being experienced, an extraordinary degree of ego-syntonicity. There are few emotions in life that can give the subject such intense conviction of being in the right, that carry with them such a complete sense of self-justification, as anger—the acme being reached in what is

called righteous indignation. By definition this is quite otherwise with the deeper, unconscious layer of hate. If now we try to reconstruct the precise relationships between the two layers, we come to the following conclusions: The primary hate can only be the instinctive response of the infant, usually in the form of rage, to frustration of its wishes, particularly its libidinal wishes. This primary 'reactive' impulse commonly fuses with the sadistic component of the libido to make what we meet with clinically as sadism. In the overcoming of the thwarting object there are therefore two sources of erotic satisfaction, the original, previously thwarted one and the pure sadistic one. Later on, however, this gratification is interfered with by guilt. The secondary, conscious reaction of hate is an attempt to deal with the guilt, or rather, the impotence it has caused. Its method of revolting against the guilt is to project this outwards, to identify the forbidding agency with another person, who is then identified with the original thwarting person in connection with whom the guilt has been generated to start with. It is in this sense that we can speak of the secondary hate layer as a return of the oppressed, but it is strictly conditioned by creating a phantasy of the other person being in the wrong or by manœuvring reality so as to bring this about.

It is curious, and seemingly a paradox, that guilt can be relieved by an exhibition of the very thing, namely hate, which was the generating occasion of the guilt itself. We are familiar with the talion principle in psychology and with the exactness with which the punishment is made to fit the crime. We have here an example of a very similar principle, which might be termed the *isopathic principle*,[2] according to which the cause cures the effect. If hate causes guilt, then only more hate, or rather hate otherwise exhibited, can remove the guilt. The most remarkable example of it is the idea unconsciously cherished by every neurotic, part illusion, part truth, that love is the only cure for guilt, that only by pursuing (and being allowed to pursue) a sexual goal will he ever be relieved of his suffering. The idea is compounded of a pleonastic platitude ('if I feel free and sanctioned in a sexual situation I shall feel no guilt') and an illusion, that privation or frustration must necessarily signify guiltiness. I may quote another example of this isopathic principle, one also closely connected with

[2] At the Congress I used the phrase 'homeopathic principle', but Dr. Federn reminded me that homeopathists reserve the term 'isopathy for the particular part of their principles here involved.

the themes here under discussion. In a previous paper, on the Origin and Structure of the Super-Ego, I insisted on the essentially defensive nature of guilt, on its being generated to protect the personality from the privation which this characteristically interprets as frustration (e.g. at the hands of the father). Now clinically in the neuroses, and always in the transference situation, we observe this guilt mainly in the indirect perspective of projection ; the prohibiting, condemnatory and thwarting functions of the guilt-arousing agency, the super-ego are mirrored in the patient's vision of the analyst. More than this, if the self-punishing tendencies are at all highly developed, we may expect to find that the patient will provoke the outer world, i.e. father-substitutes, to inflict punishments on him, and it is easy to see that this is done in order to diminish the sense of guilt ; by provoking external punishment the patient saves himself from some of the severity of internal (self-) punishment. We get three layers very alike to the other sets of three mentioned above : first dread of external punishment (e.g. by the father) ; then guilt and self-punishment to protect the personality from the outer one, the method of religious penance ; and finally, the evoking of external punishment, a disguised form of the original one, so as to protect the personality from the severity of the self-punishing tendencies. The father is invoked to save the person from the thing that saved him from the father! As in vaccine therapy, the disease is cured by administering a dose of its cause, and, just as there, the success of the cure depends on the dosage of the morbific agency being brought under voluntary control.

The last part of this excursion, which I hope will help us in our further considerations, leads us to the second of our themes, namely *Guilt*. I should expect to find general agreement among analysts in the clinical and analytical observation that the sense of guilt is the most concealed—though not necessarily the deepest—of the three emotional attitudes we are considering. My experience is that human consciousness tolerates either fear or hatred more readily than the sense of guilt. A feeling of inferiority or general unworthiness is the utmost that the majority of patients can achieve in this direction, and from their extreme sensitiveness to the very idea of criticism one can only infer that the risk of really—not merely verbally—admitting that they are in the wrong constitutes a formidable threat to the personality. This intolerability varies a good deal, of course, among different people, and I have very much the impression that one of the

chief factors on which the variation depends is the strength of the sadism present. If this observation proves to be correct [3]—that is, that the intolerability of guilt varies directly with the savagery of the sadism present—one could not fail to connect it with Melanie Klein's conclusion that the genesis of the super-ego is to be found in the sadistic rather than in the phallic stage of development. In this connection one must raise the question whether guilt can arise purely as a way of dealing with—a defence against—the primary anxiety of unsatisfied libido or, on the other hand, is it always and inevitably associated with the hate impulse ? I should be inclined to answer both these questions in the affirmative, but with the important modification that one is thereby distinguishing two phases in the development of guilt. In the former case it would not really be correct to speak of guilt in the full sense : one needs some such expression as a ' prenefarious ' stage of guilt. This must closely resemble the processes of inhibition and renunciation ; the formula would appear to be the categorical ' I mustn't because it is intolerable '. It attempts thus to avoid the primary anxiety, but the situation becomes more complicated when an object relationship begins to be set up. Here sadism combined with rage at frustration breaks through, love of the other person [4] conflicts with dread of punishment at his hands (castration and withdrawal of the loved person), and the second stage, that of fully developed guilt, is constituted. Here we may describe the formula as ' I shouldn't because it is wrong and dangerous '. Love, fear and hate [5] are all equally necessary for this consummation, so that it would not be wrong to describe the super-ego as a compound of all three, its peculiarity being the making internal of attitudes previously directed outwards. As was remarked earlier, there is little doubt that the self-punishing function of guilt is destined to protect the individual from the risk of punishment from without, just as it is with religious penance.

It is at this point that we encounter the first of the more ultimate problems. How comes it that the process designed to protect the

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[3] Freud has pointed out a similar connection in the case of obsessional neuroses (*Hemmung, Symptom und Angst*, S. 50).

[4] It seems to me highly unlikely that guilt ever appears in relation to an object who is simply hated : ambivalence is an essential condition of guilt.

[5] It is interesting that the word ' innocent ' denotes ' not hurting '.

personality from an impossible situation, which may for present purposes be defined as the fear evoked by hate, becomes itself unendurable? So much so that the individual in self-defence against this salvation reverts to the very attitudes, fear and hate, he was being protected from. How can these be at the same time more intolerable and less intolerable than guilt? It can only be that we are confounding two things under the one term, that of guilt. I suggest that the two things are the two stages indicated above, that of renunciation and that of self-punishment respectively. If so we should expect a certain inverse correlation between the two. There is a great deal of evidence to bear this out, and indeed Reik and Alexander go so far as to see in the self-punishing tendency a device to spare the subject the necessity of renunciation; that is to say, he punishes himself so as to procure for himself the necessary condition for indulgence. It has further to be remembered, as was hinted earlier in this paper, that the secondary appearance of fear and hate is by no means identical with the deeper layers of these. It is in a sense much more artificial: the danger of external punishment to which the subject exposes himself, for instance, is rarely serious, certainly not in comparison with the grim reality that the original danger seems to the unconscious. They are, in other words, much more ego-syntonic than the primary layers, much more under the control and regulation of the ego.

We now have to consider the third and last theme, that of *Fear*.[6] Let us begin by putting the question: does fear (of injury) always signify the idea of retaliation, i.e. does it always imply a previous attitude of hate, or even of guilt as well? Theoretically there appears no good reason why it should, and with many animals, e.g. rabbits, it would seem a very gratuitous assumption. Nevertheless, if we adhere to our clinical findings, at least in all ages beyond the very earliest infancy, we are bound to admit that we never find the one without the other, so that we have to postulate the presence of hate, and probably also guilt, whenever we come across fear. This is perhaps because pure privation so rapidly comes to signify deprivation and frustration and hence evokes anger and hate. If privation proves too hard to bear and leads to fear we may be sure that in practice both hate and guilt are also present. This clinical observation is, however,

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[6] It will be plain that I constantly use the word 'fear' in this paper in the clinical sense of anxiety and apprehension, not necessarily in the biological sense of alertness with its appropriate responses.

no proof that *early* anxiety is secondary to either hate or guilt, as it would often appear to be in the upper layers of the mind. On the contrary, all the evidence, notably that of infant analyses, points to its preceding these.

Coming now to the subject of fear itself, the first problem is to distinguish between fear of an external danger, an event proceeding from without, and fear of an internal danger, one arising from the development of a certain internal situation. There is no doubt that failure adequately to appreciate this distinction has greatly retarded our progress in the past. It has been so illuminatingly drawn by Freud in his *Hemmung, Symptom und Angst* that I need only refresh your memory by quoting one passage from that work (S. 120): 'Der Angst wurden so im späteren Leben zweierlei Ursprungweisen zugewiesen, die eine ungewollt, automatisch, jedesmal ökonomisch gerechtfertigt, wenn sich eine Gefahrsituation analog jener der Geburt hergestellt hatte, die andere, *vom Ich produzierte*, wenn eine solche Situation nur drohte, um zu ihrer Vermeidung aufzufordern'. Our patients sometimes give us a conscious hint of it in their complaint of being 'afraid of fear'.

Before inquiring into the nature and function of the fear or anxiety response let us be clear about the nature of the danger. Freud (*op. cit.*, S. 126) gives the name of 'traumatic situation', characterized by helplessness and completely vague indefiniteness about the object of the dread, to that in which the subject is unable to cope with a mass of over-excitation for which no discharge can be provided. It is evidently the primordial situation, though he thinks it can recur in later life, particularly in the somatic anxiety neurosis. The typical fear in the psychoneuroses, on the other hand, he terms 'a danger situation', where anxiety is purposively produced by the ego so as to warn the personality of the possible approach of the traumatic situation and the desirability of taking precautions to avoid it. These two evidently correspond to what we have provisionally termed the internal and external dangers respectively. Freud insists that the dread in the psychoneuroses is always dread of an outside intervention, that the libidinal impulse is a source of danger not in itself but only because of the intervention it may give rise to (*op. cit.*, S. 67). There would appear to be two fundamental ways in which the external danger expresses itself, and we shall see that they both lead to the re-establishment of the primary internal one. Either the object who can provide gratification, e.g. the mother in the boy's case, is withdrawn, or else a parent,

there the father, threatens to take away the organ necessary for the obtaining of gratification. In either event the result is the same: in the former a state of privation is set up directly, in the latter indirectly through deprivation. But privation is another name for the original traumatic situation, that of intolerable libidinal tension consequent on the blocking of efferent discharge. We can thus say that the danger to which Freud alludes when speaking of the 'Kastrationsangst des Ichs' (*op. cit.*, S. 40) is that the ego may lose the capacity, or opportunity, for obtaining erotic gratification. The fear is lest the excitation of libido that cannot or is not allowed to obtain gratification may lead to the interference with the libido that can: to put it shortly, the libido that is not ego-syntonic constitutes a danger to the libido that is. This may be expressed clinically as a direct fear of impotence, but the more interesting variety is where the fear is lest the personality itself be lost, lest the loftiest ideals or the most laudable enjoyments be interfered with. Analysis shows that in such cases these always represent *imperfect* sublimations of the incest wishes themselves, for they constitute the kernel of the narcissistic investment of the ego. That is why the danger in question can be equally well described as one to the ego or to the libido; strictly speaking, it is to the ego's possession of libido, to its capacity for achieving libidinal gratification whether of a sensual or of a sublimated kind.

Now this is exactly what I wished to designate by using the term 'aphánisis'. Some colleagues have expressed surprise that just I, who have always insisted on the concrete nature of the unconscious, notably in connection with symbolism, should now describe part of its content by such an abstract Greek term. My reasons were two. In the first place I find it necessary to insist on the absoluteness of the thing feared, and this thing is something even wider and more complete than castration, if we use this word in its proper sense. The penis can be very extensively renounced by men, even in the unconscious, its place being taken by other erotic zones in exchange, and with women the significance of it is almost altogether secondary. The ultimate danger with which we are here concerned is to all possible forms of sexuality, not only to the inaccessible, forbidden ones, but also to the ego-syntonic ones and the sublimations of these. It means total annihilation of the capacity for sexual gratification, direct or indirect, a matter on which we shall again have to lay emphasis when we come to consider the primary traumatic situation. In the second place it is intended to represent an intellectual description on our part

of a state of affairs that originally has no ideational counterpart whatever in the child's mind, consciously or unconsciously. It is therefore quite a different thing from an analytic interpretation of the unconscious in the usual sense. In the anxiety neurosis, for instance, there is, according to Freud, an automatic creation of an emotional state of anxiety rather than a state of fear with the idea, either consciously or unconsciously, of any specific danger. Whether this is so there or not —and it seems to me likely enough—we have to admit that it must be so in infancy, at a period that precedes any ideational thought whatever ; I refer not merely to the birth situation itself, about which so much is still doubtful, but to many months afterwards when we can observe a state that may be called pre-ideational primal anxiety (*Urangst*). It is only later, when the situation is becoming externalized and the anxiety is created by the ego as a ' signal ' (Freud) for warning purposes, that we can speak of ideational fear, one which then usually has a specific reference.

Having cleared some of the ground concerning the ' danger ' we can now pass to closer consideration of the dread itself, and this brings us to the primary ' traumatic situation '. There is little doubt that, as Freud has from the beginning insisted, this early anxiety is quite directly connected with the simple situation of libidinal privation. One says ' connected with ', but the precise nature of the relationship between the two constitutes the second of the more fundamental problems we encounter in the course of the present considerations, and one of the most obscure in the whole field of psycho-analysis. I have for many years expressed the view that Freud's formula of the conversion of repressed libido into anxiety was untenable on both psychological and biological grounds and he has himself recently withdrawn it (*op. cit.*, S. 40), though he still makes a reservation in the case of primal, automatic or objectless anxiety (*op. cit.*, S. 41, 88). The question therefore arises whether the known biological significance of the fear instinct as a defensive response, together with the entirely defensive significance of ' signal ' anxiety in the psychoneuroses, should not lead one to attempt the same solution in the case of primal anxiety. The situation itself can be defined : it is that of helplessness in the face of intolerable libidinal tension for which no discharge is available, no relief or gratification of it ; Freud speaks of the ' Unbefriedigung, des Anwachsens der Bedürfnisspannung, gegen die er ohmmächtig ist ' (*op. cit.*, S. 82) and says that the real kernel of the ' danger ' is ' das Anwachsen der Erledigung heischenden Reizgrössen ' (*op. cit.*, S. 83).

Can we get any further than this? Why is the tension in question intolerable, and in what sense is it alarming? Is the evidently inhibiting effect of the anxiety in some way a defence against whatever is intolerable, or is it a simple, so to speak mechanical, consequence of over-excitation that is blocked? I believe it is both. If we consult the sister science of physiology—and perhaps we are justified in doing so when dealing with such a profound pre-ideational region—we learn that a similar situation there, which can of course be experimentally induced, ends in exhaustion of the stimulation itself; a hungry man ceases to be hungry when food is unobtainable for long, and fasting experts are presumably men who can tolerate the initial stage of excitation and reach that of gastric anæsthesia better than others can. With the libido, however, this would be tantamount to total annihilation of it and all possibility of erotic functioning would be gone, subjectively for ever. It may be that it is this resulting state of aphánisis, corresponding exactly with that brought about by external danger in the ways described above, against which the primal anxiety constitutes a defence.

There are two other points of view which would appear capable of throwing light on the problem. If we inquire into the constituent phenomena of anxiety we find, as I have described elsewhere in detail, that both the mental and physical ones can be divided into two groups, that of inhibition and that of over-excitation respectively; the contrast between the diminished flow of saliva and the increased flow of urine will serve to illustrate the point. This must have some meaning. A second consideration is afforded by the following suggestion. It continues the train of thought already hinted at, according to which it may be possible to show that even primal anxiety has, if not a purpose in the psychological sense, at least a function to perform. It would not be strange if the ego, in the truly desperate situation in which it finds itself, made every imaginable effort to alleviate it. These efforts, I suggest, may be divided into two groups, which overlap the division of the actual phenomena into the two groups mentioned above. They are (1) attempts to isolate the ego from the excitation; these represent the flight aspects of the fear instinct, would if successful bring about a state akin to hysterical anæsthesia, and must be the dawnings of what Freud terms the primal repression (*Urverdrängung*), and (2) attempts to deal more directly with the excitation itself, either by affording limited avenues of discharge or, more aggressively, by damping down the excitation itself. The first of these groups needs no further explana-

tion, but it is necessary to amplify the account of the second one. Many of the over-excitation phenomena, e.g. mental excitement, pollakiuria, etc., must afford some measure of libidinal discharge, and Freud has suggested (*op. cit.*, S. 129, footnote) that even the paralysis of inhibition may be exploited in a masochistic sense. We are reminded of the circumstance, which has not, I think, been explicitly formulated, that the same is true of all forms of defensive mechanisms. Reik and Alexander have, for instance, forcibly pointed out that guilt has not only the effect of inhibiting the forbidden impulses ; it has also invented a special mechanism, that of punishment, whereby they can, at least in some measure, be gratified. In regression, which, as Freud has clearly pointed out, is a form of defence, there occurs a leak on the lowlier but more accessible levels to which the libido has receded. In guilty self-castration itself, the subject obtains the benefit of functioning erotically on the feminine plane. As to the damping down process, the essence of every inhibition, I regard this as the earliest stage of the renunciation which later on is an essential part of the process whereby the unavailing incest wishes become transformed into more useful psychical activities. The central importance of it in the genesis of the neuroses will presently claim our further attention.

If the conception put forward here is valid we reach the conclusion that what the infant finds so intolerable in the primal ' traumatic ' situation, the danger against which it feels so helpless, is the loss of control in respect of libidinal excitation, its incapacity to relieve it and enjoy the relief of it. If the situation is not allayed it can only end in the exhaustion of a temporary aphánisis, one which doubtless signifies a permanent one to the infant. All the complicated measures of defence that compose the material of our study in psycho-analysis are fundamentally endeavours to avoid this consummation. Primary anxiety, no less than the later ' signal ' anxiety, belongs essentially to these defensive measures. Repression, which, as Freud has recently pointed out, takes its place in the series of defences, is one of the consequences of anxiety.

III

It remains to co-ordinate the relations subsisting between fear, guilt and hate, and to formulate the generalisations that would appear to emerge from the reflections I have detailed above.

We have observed that two stages can be distinguished in the

development of each of these three mental reactions. With fear there is first the primal aphánistic dread arising from the intolerable tension of unrelieved excitation and, secondly, when this privation has become identified with external frustration, the ' signal ' dread of this danger. With hate there is first the anger at frustration, and, secondly, the sadism resulting from the sexualizing of the hate impulse. With guilt there is first what we have termed the pre-nefarious inhibition, the function of which is to assist the early fear reaction and which in effect is hardly to be distinguished from it, and, secondly, the stage of guilt proper, the function of which is to protect against the external dangers.

It will be noticed that only fear and guilt exhibit the phenomenon of inhibition. When this develops further into the renunciation undertaken with the object of deflecting the wishes into more promising directions the outcome may prove satisfactory. Perhaps it is because this element is lacking in the hate-sadism reaction, and also because from its very nature it tends to provoke the external danger still more, that this reaction has such unfortunate consequences both socially and pathologically (obsessional neurosis, paranoia and melancholia). Clinically it commonly appears as the only available alternative to inhibition and guilt, as a defence or protest against them, but the reverse of this may also occur, where inhibition and guilt alternate with each other as a defence against the dangers of sadism.

The critical point in the whole development is evidently that where the internal situation becomes externalized, where privation gets equated to frustration. Just because it is more accessible, more easily influenced, and a welcome aid in the task of obtaining the relief of gratification, the infant must find the situation altered to its advantage, though, it is true, it then encounters old dangers in a new form. In dealing with these the phantasy of the strict parent plays an important and, indeed, indispensable part. The magnification of the external dangers increases the advantages gained by externalizing the situation and also, by the development of the super-ego, points the way to coping with the difficulties in their new form. Just as the reactions of adolescence are determined by those of the infantile sexual phase, so must those of the external, i.e. Œdipus, situation of fancy be influenced by those of the preceding internal situation. For instance, the greater the primal anxiety the more will the imago of a strict parent be used in the Œdipus situation ; the more sadistic the earlier reaction the more difficult will it be to deal with the guilt of the latter, and so on.

We are thus led to lay stress on the importance of the earliest reactions. It was a revelation when Freud established the fundamental truth that all fear is ultimately fear of the parent, all guilt is guilt in respect of the parent, and all hate is hate of the parent. We are beginning to see, however, that even these very early attitudes must themselves have a pre-history, one which in all probability greatly influences them.

To complete the list of our conclusions the considerations should be recalled that were brought forward at the beginning of this paper. There I called attention to the various layers of secondary defence that covered the three attitudes of fear, hate and guilt, and pointed out that the defences themselves constituted a sort of 'return of the repressed'. We have seen how deep must be the primary layers of these three emotional attitudes, and also that two stages can be distinguished in the development of each of them. The relationship of the secondary layers would appear to be somewhat as follows. Any one of these primary attitudes may prove to be unendurable, and so secondary defensive reactions are in turn developed, these being derived, as was just indicated, from one of the other attributes. Thus a secondary hate may be developed as a means of coping with either fear or guilt, a secondary fear attitude ('signal' anxiety) as a means of coping with guilty hate, or rather the dangers that this brings, and occasionally even a secondary guilt as a means of coping with the other two. These secondary reactions are therefore of a regressive nature, and they subserve the same defensive function as all other regressions.

It is worth calling attention to the part played by the libido in connection with the three emotional attitudes in question. Each one of them may become sexualized. With fear there is the masochistic aspect of paralytic inhibition and the somatic discharge in the fear reaction itself, with guilt there is moral masochism, and with hate the development of sadism.

Freud has recently commented on the remarkable fact that we are even yet not in a position to give a satisfactory answer to the apparently simple question of why one person develops a neurosis and another not. I am convinced that when we are able to give a final form to this answer it will prove to lie in the infant's response to the primal 'traumatic' situation, and consequently to the Œdipus danger that later develops out of it. The main conclusion of the present paper is that fear, hate and guilt can all be regarded as reactions to

this primal situation, as means of coping with it. The fundamental problem is evidently how to sustain a high degree of libidinal tension without losing control of the situation. If the infant is so helpless as to stand in danger of the spontaneous aphanisis of exhaustion he will resort to desperate measures and will then run the risk of oscillating between two unfavourable reactions. On the one hand he may depend too much on the artificial aphanisis of inhibition, and this will, in its turn, bring with it loss of control over the disturbing wishes through losing possession of them, through disappearance of the wishes themselves. On the other hand, he may pursue the easier path of developing in an excessive degree the defensive reactions of fear, hate and guilt, the path leading surely to neurosis. It would probably be more accurate to say, not that he oscillates between these two ways, but that the former is the primary one and that he is impelled to adopt the latter one only when that fails. This would account for the prominence of the 'all-or-none' reaction so characteristic of severe neuroses and of the demonstrable fear of moderation that neurotics display. To control or guide a wish, or to hold it in suspense when necessary, signifies to a neurotic to admit into play the reaction of guilt which to him appears the only conceivable motive for controlling an impulse. Of this he has a well-founded dread, because he has never learnt to control the inhibiting tendency that constitutes its essence and in which is inherent the danger of artificial aphanisis. The very thing in which he originally sought salvation has become his greatest danger.

If the train of thought here presented is substantiated it must have important bearings on the practical problems of therapeutics. The most difficult aim of therapeutic analysis is to induce toleration, first for the reaction of guilt, then for the hate and fear that underlie it, and the greatest obstacle we encounter is the patient's lack of confidence in the possibility of controlling the originally defensive inhibiting tendency. The battle is half won when he realises that there are other than moral reasons for restraining the gratification of an impulse; it is wholly won when he fully realises that this capacity for restraint, instead of being the danger he has always imagined, is, on the contrary, the only thing that will give him what he seeks, secure possession of his personality, particularly of his libidinal potency, together with self-control in the fullest sense of the word. Then only is he able to deal adequately with reality, both in his own nature and in the outer world.

PSYCHOGENIC MATERIAL RELATED TO THE FUNCTION OF THE SEMICIRCULAR CANALS

BY

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The following material is from the analysis of a man of thirty, who had been under analytic treatment since early in December, 1927. The analysis had been begun during the course of a very mild depression without delusions, which had developed during the convalescence from an acute excitement. The excitement during most of its course had been of the manic type but had taken on a distinctly schizoid colouring at its height.

In connection with the particular material which I am about to present, it is of interest to note that in 1919 there had been a nasal infection, which had left a marked deafness of the left ear. I shall quote only those portions of his analytic material which have a bearing on my topic.

On April 13, immediately after defecation, he had a sensation as though he were swaying. This at first frightened him, then gave him a feeling as though he had seen something amusing. He was not dizzy. In association he thought of pictures of coils of intestine . . . seeing a monkey masturbate, snakes, a snake crawling into his rectum and shaking his whole body, sexual intercourse.

On May 7, three and a half weeks later, he reports a dream in two parts. The patient is in a yellow cottage by the lake. His mother comes to visit him. There are two beds, one higher than the other, on adjoining sides of the room, the heads of the beds facing each other. The patient wonders as to how privacy can be maintained when his mother undresses.

In association he recalls that in his early childhood his own bed and that of his parents were arranged exactly as in the dream, except that the feet of the beds faced each other. At the age of twelve his mother took him to a crowded summer resort where they both slept in the same room. He was awakened in the night by two rats fighting on his face. As he awoke, one ran down one arm and another down the other. He insists upon the reality as well as the vividness of this experience.

I think we may well believe that the experience was a real one, but the reality belongs to the earlier date. The nightmare is a rather undisguised reproduction of the primal scene. The two rats were his

parents, and the probability is that when he was sleeping in the same room with his parents he once observed them during coitus and interpreted this as a fight. Again, in the same room with his mother at the age of twelve, this memory was revived as a vivid dream. His more recent material denies the reality of the scene by reversing the position of the beds.

Let us now turn to the second part of the dream. The patient's mother now becomes his wife and he takes her out in a boat in front of the cottage. There is an island in the lake. Suddenly the landscape begins to move like a panorama in a counter-clockwise direction, but the scenes appear in the order in which they would appear if the landscape were moving in the opposite direction; the island then moves out of the way and the patient points out to his wife a place where he and his father, mother, and brother once went picnicking.

The lake, the cottage and the picnicking place correspond to an actual site where he really went picnicking once with his father, mother and brother; but there is no island in the real lake. The island in the dream had the shape of the female breast. From the picnicking place a picture was once taken of the patient and his brother seated in a boat in a position as though they were rowing, but the picture was somewhat ridiculous, as it was so obvious that they were actually sitting very still. The revolving panorama recalls the phantasy already reported of the snake in his rectum swaying his body. He is reminded also of a panorama of the Battle of Waterloo, and of a sketch showing Wellington smoking one pipe after another as one after another is shot out of his mouth. He has been told that Victor Hugo made the outcome of this whole battle turn on the nod of a peasant. He is also reminded of the view from the window of a moving train, and of a top which was wound by pressing a spool over a projecting upright piece.

In a position which would have been behind and to the right of the patient as he sat in the boat with his wife there used to be a small white shack with the inscription, 'Hobo's Rest.' The position of the shack corresponds to the position of the analyst, who sits behind the patient and a little to the right.

In this part of the dream we see the traumatic memory of the primal scene transformed in two ways, which are not, to be sure, altogether consistent with each other. (1) Instead of the motionless, frightened child in dread of castration, he is now the great Wellington replacing the penis every time it is shot off and the whole battle 'turns

on his nod.' (2) It is the patient who has the mother and the father analyst who is in the 'Hobo's Rest.' It will be noticed that in both cases it is his helpless passivity in the scene, against which he is reacting and for which he is overcompensating.

But what is the meaning of the revolving landscape? Two thoughts suggest themselves. The rapid motion of the landscape is obviously an elaboration of the violent motion of the primal scene. Probably the confusion as to the direction of the rotation reflects also the child's bewilderment at the unwonted sight. We have good reason to believe that he was both frightened and curious. In the dream he is pointing out to his wife a former picnicking place, a gesture obviously compensatory for the ungratified curiosity of the earlier scene. Besides, does not the island move out of his way on purpose to let him see? There is also a still more important conflict which might well contribute to his bewilderment. Several of the dream associations—the phantasy of the snake in his rectum, the top with the spool pressing down upon it, and the picture of Wellington with the pipe in his mouth—all these point to an identification with the mother in the passive rôle; but the whole trend of the dream is a most emphatic rejection of such desires on behalf of his narcissism. Such a conflict might well be expected to cause some bewilderment.

But why is this confusion represented precisely by a revolving landscape? The patient compares the impression with that of looking at a landscape from a moving train. This suggests the possibility that it is he himself who is being moved. We are reminded of the revolving chair tests for the function of the semicircular canals.

The early reports in the literature upon the direction of the apparent motion of surrounding objects are somewhat contradictory. Purkinje, Hering, Breuer and Hitzig reported that the apparent motion of the objects was in the direction opposite to that in which the subject had been rotated. Helmholz stated that, on the other hand, if the subject had had his eyes open during the rotation, the apparent post-rotatory movement of objects, though usually in the same direction as that of the previous rotation, was sometimes in the opposite direction; whereas after rotation with eyes closed, the apparent motion was quite regularly in the opposite direction. According to Barany, individuals differ. He states that in association with a nystagmus with quick movement to the right (i.e., such as occurs after rotation to the left) objects appear with some persons to move to the right, with others back and forth with others to the left, and with others not at all.

Ewald noticed that a lantern post moved in one direction and the house behind it in another. An article by Leiri seems to reconcile some of these contradictions. Leiri, after turning about rapidly ten times to the right, seated himself quickly in a chair by the window, and fixed his eyes on a vase there. He could then observe that the vase appeared to move to the left, that is, in the direction opposite to that in which he had himself been revolving ; but the wall beyond appeared to move toward the right, in the same direction as that in which he had been turning.

Leiri attempts further to bring this observation into connection with the post-rotatory nystagmus. This consists, as is well known, of a quick movement in the direction opposite to that of the previous rotation, and a slow movement in the same direction as that of the previous rotation, and corresponds rather closely to the nystagmus occasioned by trying to look at near objects from a train window. In the case of the train window the eye executes a slow movement backwards in the attempt to follow the objects backwards, then recovers with a quick movement forward, that is, in the same direction as that in which the train is moving. The comparison suggests a connection on the one hand between the slow, nystagmic movement and the macular function of distinct vision, and on the other hand between the quick, nystagmic movement and the indistinct vision of the peripheral retina. This corresponds exactly to Leiri's observation that, after rotating himself rapidly to the right, the vase upon which his eyes were fixed appeared to move to the left. This corresponds to the slow movement of the post-rotatory nystagmus, which in this case would be to the right. The wall behind, however, which was observed only with the peripheral portion of the retina, appeared to move to the right, corresponding to the quick movement of the post-rotatory nystagmus which would be toward the left (after a rotation to the right).

After reading the description of this experiment and trying it upon myself it suddenly occurred to me that perhaps a new light was now thrown upon certain details of my patient's description of his dream, which previously had seemed inadequately explained. Let me repeat the patient's description of the revolving landscape.

Suddenly the landscape began to move like a panorama in a counter-clockwise direction, but the scenes appeared in the order in which they would appear if the landscape had been moving in the opposite direction. Then the island moved out of the way.

It is unfortunate that this account is not more specific as to the direction in which the island moved, as I failed to inquire about this, not realising at the time that it would have any theoretical significance, but the expression ' moved out of the way ' at least suggests a contrast with the direction of motion of the surrounding objects, and this was the definite impression which I received from his account. If this impression is correct, the description corresponds exactly to the impression one would expect the patient to get if he had just been rotated around to the left and had immediately fixed his eyes upon the island. The landscape as a whole moves to the left ; the island moves ' out of the way ' to the right ; but in spite of the apparent motion in opposite directions of landscape and island, there is actually no change in the relative position of the two, a phenomenon which might very naturally give the subjective impression that the scenes of the landscape were appearing in exactly the reverse order from what one would expect from the direction of the motion. It will be recalled that there has been much confusion in the scientific reports of the post-rotatory, apparent motion of visually perceived objects, and that some of Barany's subjects even described this motion as oscillatory. It seems not at all unlikely that the patient's sense of contradiction with regard to the direction of the motion might be another individual's attempt to characterise the subjective impression of motion which results from a nystagmic oscillation of the eyes and to which there corresponds no actual change in the relative position of the objects with reference to each other.

But if we grant the similarity of the dream-picture to that induced by a post-rotatory nystagmus, what help does this give us in the interpretation of the dream ? Are we to suppose that the patient by turning in bed actually stimulated the semicirculatory canals sufficiently to cause the usual post-rotatory phenomena in his dream images ? And even if he did, what meaning could this have as a reaction to the primal scene ?

I suggest that we leave these questions unanswered for the present until we have discussed certain other material which the patient later presented.

The following is a dream reported on May 16, nine days after the dream which we have just been discussing. The patient had masturbated the night before, accompanying the masturbation with a phantasy about a prostitute with whom he had consorted for the first and only time in his life, just at the moment when a previous depres-

sion was giving way to the beginning of the excitement which led to his treatment in the hospital. The masturbation was followed by an impulse to commit suicide by swallowing some pins which were lying on the bureau. During the night he then dreamed as follows.

He is on a ocean liner. Although the water is calm as glass, the boat rises and falls. The patient goes forward to see the bow cut the water, but he is unable to get far enough forward. Then he climbs a crow's nest. He has a wheel in his hand and feels he is directing the boat. There is a sense of thrill at controlling so much power. Then the boat comes to a city and he directs it through the streets of the city and can look over the roofs of the houses. Once the boat grazes a smoky, black building and bounds back to the other side. He turns to his brother (four years older) who seems to be beside him. Then he is standing on the street where the boat had been. He sees the people streaming along as though they were a current set up by the boat which had just passed through.

He gives associations as follows. The people streaming through the streets remind him of spermatazoa, and the passage of the boat through the street, of coitus. He recalls an ocean trip when the water was clear as glass, but he could see a current of water coming up from below. On another ocean trip the deck steward, in return for a tip, gave another man the preference over the patient in the choice of chairs. This angered him during the whole trip. When in the navy he once tried to climb into a crow's nest, but found it locked. Looking out upon the ocean gives him a feeling that he is so small and insignificant in comparison with the immensity of the expanse of waters. The dream further reminds the patient of his numerous phantasies of being in a boat, which is, in fact, a favourite feature in his masturbation phantasies. Often in these phantasies he pictures the boat as very small and cramped.

It will be noticed that this dream repeats many of the important features of the one last discussed. The patient is again in a boat. The coitus of the parents is now represented in transparent symbolism and he has again a feeling that he is controlling all this display of power. On the other hand, his feelings of helplessness and insignificance are now plainly expressed; he feels so small in comparison with the immense expanse of water. The baffled curiosity for which he was compensating in the last dream is now first directly felt, then again over-compensated as he climbs into the crow's nest, which in real life he had found locked. In the discussion of the last dream we were led

to surmise that the patient was representing himself as being passively moved. In this dream the passive motion is directly represented, but at the same time denied. The boat is rising and falling, although the water is calm as glass. Finally, the revolving landscape finds a sort of counterpart in the current of people of which the boat is a cause, and we have a hint of confirmation of our analogy with the post-rotatory effects, for here it is expressly stated that the current was set up by the passage of the boat upon which the patient had been carried.

Another feature which was barely hinted at in the last dream is now made entirely plain. The patient is in a boat, a city; his brother is with him and he sees the spermatazoa streaming by him. It is quite plain that we are dealing here with a phantasy of intrauterine observation of parental coitus. This begins to throw a new light upon the passive motion to which the patient is being subjected.

Twelve days later, May 28, he complained of considerable nausea during the night, accompanied by a dream of trying to get rid of fibrous material stuck to his tongue.

Associations identified the tongue with a penis and with the head of a Latin professor, who liked to make obscene allusions in his classes, and who later developed a paralysis of the tongue. The next day's material brought a boat phantasy, which expressed plainly the unconscious suspicion that the writer was seeing too much of the patient's wife. The following night the patient was again nauseated and dreamed the following.

He is on what seems like a Chinese river boat, entering a coast harbour. Waves wash up over the starboard deck. A Chinaman is standing on a stool in the only dry spot. Then some Chinese women come back as though running away from a wave. The boat rocks and the patient asks his wife if she is sea-sick. She says, 'No.' He watches the boat cut the water. It passes very close to a red buoy.

Associations are as follows: He is reminded of sea-sickness on a French liner. He had already mentioned this in connection with the dream about the material adhering to his tongue. He recalls a trip on a Chinese river boat, where the Chinaman were packed very tightly together in the steerage and pushed out without ceremony at the landing places. He recalls a number of storms at sea, in particular a monsoon, in which the water beat drearily on the starboard deck and the patient was seasick. The buoy reminds him of a nervous captain on a river-boat, who almost ran over a buoy in trying to make a

landing. The Chinaman, in the only dry spot, makes him think of himself, remaining in the hospital without regard for his wife.

This dream is obviously similar to the deeper latent sense of the dream last discussed ; but the pressure of the passive impulses is now much stronger and the patient's narcissism is now defending itself by physical rejection (nausea), and there is an attempt to project even this upon his wife. The imagination that the patient is the source of the motion is now no longer adequate. The best defence of this sort which he can now offer is to project himself into ' the only dry spot.' It will be noted that the nausea here has a double meaning : first, rejection of oral homosexual desires ; second, sea-sickness which may be thought of perhaps as a rejection of the passive rotation which here appears again. It is also of interest to note that the waves come from the right side and hence must cause the boat to rotate from right to left. It will be recalled that the dream of the revolving landscape also seemed to point to a previous rotation from right to left.

For the next two months there was no material bearing upon our topic, but in the middle of July the patient's decision to discontinue masturbation brought out material which focussed the discussion upon his homosexual impulses. With regard to the existence of these, however, he assumed a very sceptical attitude. On July 25 he reported a phantasy of instructing girls how to submit to coitus without repugnance. Then the homosexual material was interrupted by a period of three days (July 26 to 28) during which he complained of dizziness, faintness (from hunger, according to his own account) and slight nausea.

He recalled that sometimes before this when the barber had turned his head quickly from left to right, he had had a sensation as though the room and the lights were spinning in the same direction On another occasion, while sleeping on the couch, he had turned over in one direction and immediately felt as though he were revolving in the opposite direction. Once in childhood he dreamed that he was on the right side of the bed and in danger of falling out. He turned over to the left to save himself and actually did fall out. For three nights in succession previous to this interview, he had gone to bed lying on top of the covers and waked up with the covers pulled over him. The next night he caught himself in the act of pulling them over him by rolling over in his sleep. As a child he used to spin around until he was dizzy, and would fall. As he fell he would imagine himself dying a heroic death. Finally, his mother forbade this play. He used to

swing in a swing and dream that when he was a man he would travel in a boat and write about it. He used also to sit motionless in the swing and imagine that the room was revolving about an iron bar. After discussing experiences of this sort for three days, the patient broke through his self-imposed restraint against masturbation for the first time in seventeen days.

It is quite evident from this material that he has unusually sensitive vestibular reflexes. When the barber turns his head sharply, or when he turns over in his sleep, he experiences the effects which most people would experience only after several revolutions. These in both cases reported, however, are of the normal type. You will recall that there was a considerable degree of deafness in his left ear, dating from a nasal infection in 1919. An examination in April, 1927, a short time before his admission to Bloomingdale Hospital, revealed air conduction moderately decreased on the right and markedly decreased on the left. A tuning fork held on the forehead was heard in the left ear. Reports from Barany tests stated that there was no pathological nystagmus and that responses to turning were normal. Both tympanic membranes appeared normal. The patient's deafness, therefore, is plainly a middle ear deafness and not due to disease of the labyrinths.

An increased irritability of the semicircular canals is, moreover, reported to be the usual finding in neuroses in which vertigo is a symptom. Barany states, indeed, that ' neurasthenia ' increases in particular the duration of the *horizontal* nystagmus following rotation in the horizontal plane. The occurrence of a revolving visual field in dreams of patients subject to neurotic vertigo has also been described by Leidler and Loewy. It is of interest that a number of Leidler and Loewy's cases also gave a history of pleasurably toned phantasies and play, involving stimulation of the semicircular canals.

There is now also evidence that the patient is in the habit of turning over in his sleep, and interestingly enough, so far as we have evidence, always in the same direction, from right to left. It will be recalled that all of our dream material has pointed to rotation in this same direction.

Returning to the dream of the revolving landscape, there is now little reason to doubt that the dream is a reaction to the patient's having actually turned over in his sleep and in the direction from right to left. But the question remains : how does this fit in with the sense of the dream ? It will be remembered that the dream represents him as pointing out to his wife a former picnicking place where he had once

been with his father, mother, and brother; but the analysis of the rotation phenomena pointed to the inference that he was really looking at the island. How can this discrepancy be reconciled? It will be recalled that the island was of the shape of the female breast. The mother's breast is indeed a picnicking place for the infant. The island and the picnicking place are, except for the censorship, identical.

The sense of the dream is now clear. The dream is a reaction to the primal scene, not in the sense of identification with either mother or father, but by regression to the desire for the mother's breast.

But how are we to interpret his turning over to the left? We may perhaps use at this point some recent observations reported by Hoff. In an attempt to explain the fact that the vestibular symptoms developing under the influence of medical or veronal often show a definite inequality in the irritability of the vestibular apparatus on the two sides, this observer finds that the individuals in question (in whom organic disease of the vestibular and cerebellar apparatus had been excluded) in every case slept invariably on the side corresponding to the more irritable vestibular apparatus. He then found that, out of 100 organically normal individuals, approximately 70 per cent. were able to sleep in only one position; interestingly enough, many of them were not aware of this, since the position was assumed only after they had already fallen asleep. When mechanical devices were made use of to compel the individual to sleep in some other position, it was found impossible in nearly every case to induce the individual to sleep. Only by procedures designed to cause excessive fatigue was the attempt to induce sleep successful in a few cases; but even in these the sleep was much disturbed and the subjects awoke after a few hours, reporting dreams in which objects revolving about them, as well as a number of other phenomena referable to the vestibular apparatus, were the most conspicuous feature.

Returning to our own material, the patient's tendency to turn to the left combined with visual phenomena such as would be associated with a nystagmus with quick movement to the right, point rather definitely to the vestibular apparatus on the right side as the more irritable. In this case, according to Hoff's findings, we should expect him to sleep upon his right side. It then becomes quite understandable that his turning in his sleep should be so regularly to the left, for this would be, indeed, the only direction to which he could turn at all easily.

But the question still remains: what is the psychological signifi-

cance of his turning in the context of the rest of the dream material? Two further thoughts suggest themselves. Perhaps his turning to the left is part of the primal scene itself. From the patient's description of the relative position of the beds, it would appear that the parents' bed lay towards the foot and to the left of his own bed. If now the patient were lying on the right side he would have to turn to the left in order to see his parents.

A second possibility is not inconsistent with this. Perhaps he is reviving memories of his mother's turning him to her to put him to the breast. The dream then becomes understandable as a condensation of the two experiences, the centre of emphasis in the primal scene being displaced upon the one feature which it has in common with the suckling experience, i.e., the turning about and associated apparent revolution of surrounding objects.

We must also consider in this connection the well-nigh universal association, which is reflected also in language, between the right side of the body and what is morally right and acceptable. The right hand is the one which children are taught to use, and walking and standing 'upright' are efforts requiring some self-mastery, which are also encouraged by the parents. Perhaps, therefore, the left side is more readily associated with a regression to memories of being passively moved about.

I should like to emphasize another point in connection with this regression. The play and phantasies which I have quoted are evidence that not only the suckling, but also the being carried and turned about, have an erotic value for the patient. In fact, his dizziness and nausea for a period of three days appeared to absorb the greater part of his libido. It is, indeed, a matter of common knowledge that babies enjoy being rocked, that older children enjoy swings and merry-go-rounds and that, when sea-sickness has been overcome, most of us enjoy the tossing and rolling of a boat at sea. Quite possibly also the visual impressions of the environment's apparent movement about them play a not unimportant part in the pleasure of such experiences, for we all know that infants are specially attracted to moving objects, and there is little reason to suppose that an infant at first distinguishes clearly between the apparent movements of its surroundings due to its own movements and the actual movements of the objects themselves. I am inclined to suspect, therefore, that in the dreams which I have quoted, we have evidence of a visual and labyrinthine and kinæsthetic delight in the phenomena of passive motion which, at least in this

patient's case, seems to have played an important part, in association with oral eroticism, in the earliest post-natal stage of libidinal development, and to have later been brought into close association with his intrauterine phantasies.

It is interesting to note also the close connection between this delight in passive motion and the patient's homosexual material. I suspect that his condensation of the two tendencies in his intrauterine phantasies is more than a coincidence, and depends upon a sort of structural unity between them. Possibly, the passive homosexual desires contain as one of their most important elements a later differentiation and modification of the infant's pleasure in passive motion.

The patient's lack of ability to distinguish between his own movement and that of surrounding objects, which is so striking a feature in this material, forms an interesting physical corollary with Tausk's conception of abolition of the ego-boundaries in deep regressive material. The absence of the ego-boundaries in Tausk's sense is also very strikingly illustrated in my patient's material, and belongs, of course, just like the material with which we have been dealing, to the earliest period of post-natal development. It is this obliteration of ego-boundaries which makes so easy his transition, by identification, from feelings of utter helplessness and insignificance in comparison with his father, to an almost omnipotent identification with that father.

It is also of interest to note that the patient's nausea and dizziness appear only when his active defence against his passive tendencies begins. As long as he is content to reinterpret his passive experiences and fuse them with phantasies of omnipotent identification with his father, so long do dizziness and nausea remain out of the picture, to appear for the first time only when he begins actively to reject his passive tendencies. This, after all, is consistent with the apparent organic meaning of dizziness as a symptom of threatened failure in the maintenance of equilibrium. Sea-sickness, for instance, is considerably relieved by lying down and thus giving up the attempt to maintain the upright position. The symptom of dizziness occurring so frequently at the end of an analytic hour, which Ferenczi describes, is, of course, quite consistent with this interpretation of dizziness as the expression of a conflict between passive desires (delight in passive motion, passive homosexual desires) and an ego which is struggling to assume a more active rôle. The more general conception of Bauer and Schilder that psychogenic dizziness is ' an expression of the irrecon-

cilability of two spheres of psychic experience ' is also not inconsistent with the suggestion here advanced.

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'ACTIVE' PSYCHO-ANALYTICAL TECHNIQUE AND THE WILL TO RECOVERY[1]

BY

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You know the complexity of the problems with which we are confronted in certain cases that come to us for treatment and how often we are tempted to fill up with premature improvisations the gap that often separates theory from reality. Freud formulated these problems at the Fifth International Psycho-Analytical Congress in Budapest, in 1918, in the following manner: 'Ought we to leave entirely to the patient the task of dealing with the resistances that we have brought to light in him? Is it not possible to give him help other than that coming from the psycho-analytic transference? Should we not help him by placing him in the psychic situation most favourable for resolving the conflict? The reactions of patients depend just as much on external circumstances. Ought we to have any doubts about altering these circumstances in a manner that will effect the end we seek?' And Freud replies: 'I think I can say that such an active intervention on the part of the analyst is blameless and quite justifiable.'

You know how these considerations have become—so to speak—the starting-point of discussions on the active or passive psycho-analytic treatment; how in the course of these discussions Ferenczi generously tried—not, I think, without difficulty—to give us the benefit of his personal experience. You know also that Rank suggested some radical solutions for certain difficulties in treatment, based on his seductive theory of the trauma of birth, which to-day we believe to be an exaggerated and dangerous generalisation for any who are not familiar with the real aspects of the problem. Experience teaches us that with our current conceptions we can develop only slowly and carefully. The conclusions acquired in the course of treatment of certain patients cannot always be generalized and indiscriminately applied to all patients. According to their conditions of life they may often react quite differently from each other.

Now what are the principles that should urge us apart from those underlying all classical psycho-analytic treatment? First of all let us recall the chief rule which Freud defined in the following manner:

[1] Read at the Eleventh International Congress of Psycho-Analysis, Oxford, July 28, 1929.

'Cure should be carried out in abstinence.' The word 'abstinence' should not be interpreted necessarily as sexual abstinence, but rather as the giving up of certain desires. It is true that even this renunciation itself is not easy to define. But one understands what Freud means on becoming familiar with the various tendencies of the patient to evade the psycho-analytic cure and to be satisfied with the incomplete resolving of his conflicts. The chapter of these unresolved conflicts is perhaps yet to be written, but it could be begun now that we know a little better what different forms of libidinal activity can be assumed by the energies freed through the destruction of a given neurotic system, and the various means employed to satisfy the need for punishment. Thus light may be thrown on a subject which, up to the present time, depends, perhaps rather too much, on the individual estimate of each analyst.

A second principle is to avoid the shifting of the energy of the transference, a flight which is often brought about in consequence of the patient's habits in respect of the company he frequents. He meets such and such a person to whom he confides things that should be told in the psycho-analyst's consulting room. This difficulty is in most cases not insurmountable, but is liable to cause much loss of time, especially when the patient brings his positive transference to someone other than the psycho-analyst when the latter sometimes needs it for the purpose of getting the patient to deal with his resistances. How are these shiftings of libidinal energy to be avoided? The remedy appears to be simple: break off these associations. But in practice this is not always easy, as in cases where the husband or wife is used for this resistance.

A third principle is, as you know, that of rousing the resistances of certain patients, for example, those with phobias, by making them fight against their phobia as Freud himself advised. You will remember that he said our progress in the understanding of patients forces us to admit that the different forms of neuroses cannot all be combated by the same technique. It is true that Freud would not wish to broach questions before they were quite ripe, but what he said was definite enough for us to benefit by it. He said, word for word, 'We could not overcome a phobia by waiting for the patient to give it up under the influence of the analysis. He will never yield in that way the material necessary for the satisfactory solution of his phobia. We have to employ other means. Take, for instance, agoraphobia, sufferers from which are of two kinds; one being those affected but slightly, the

other—those more deeply affected. The former are afraid every time they are alone in the street, but they have not yet on that account given up the freedom of going out alone. The others guard against their fear by giving up going out alone. With the latter the only chance of success is in making them, under the influence of the analysis, behave like those of the first kind—that is to say, by going out alone and fighting their fear. Thereby one tries to reduce the phobia so far, and then only will the patient be able to recall memories and the association of ideas that will lead to the solution of his phobia.'

Ferenczi has formulated another principle. Allow the patient to use every means of expression consistent with the analyst's maintaining his *rôle* of objective and benevolent onlooker. As an example of his method he has published an account of the analysis of a young girl who turned out to be a '*chanteuse légère*' ('Chansonette,' as Freud says). In my opinion it is, above all, the description of similar cases that enables us to formulate precisely our views on the different aspects of the problem, for Freud does not consider his own teachings final, and the cases he cites are provisional and point out only the direction in which he sees the technique of the psycho-analytic treatment developing. For that reason we should here like to quote an analysis of sexual impotence where the different principles that we have just quoted were taken into account. This case seemed to demonstrate how well-founded is certain of Freud's advice.

The patient was a man of about thirty years, whom we will call Mr. M. He came to consult me for sexual impotence; he had never had normal relations with a woman—ejaculation occurring only in emission or at times of excitement, for instance when, dancing with a young girl, he would feel a sudden beating in his temples and ejaculation would happen without his having had any actual contact. Ejaculation would also happen in public vehicles where people were pressed closely against each other, or even at the mere sight of a woman. Coitus under normal conditions was quite impossible. Ejaculation occurred as soon as he came near a woman, and so he had to content himself with passive relations with a girl; as soon as he was in bed with her he would feel the beating in his temples, and after a few minutes ejaculation would occur with no contact other than kissing. Mr. M. had, moreover, found a mistress who was quite willing to be a party to a relationship where her rôle approached that of a catalytic force which, by its mere presence, could make possible a chemical phenomenon.

In the dreams that accompanied his emissions Mr. M. possessed

nearly all the women he had known, including his sister. With her, indeed, ejaculation occurred mainly by kissing her. He describes it in the following way : ' My sister is by my side ; she is quite small—five or six years old. I feel her child's skin, her warmth, and I feel that ejaculation is about to happen. I turn aside to avoid soiling her with the semen and to hide from her what is happening. Then, as in all my emission dreams, I wake up at the exact moment of ejaculation. I close the urinary meatus with my hand so that the semen does not spill into the bed, and get up to let it flow into the lavatory. I wash and look at the time. It may be either three o'clock or, more often, six in the morning. Then I go to sleep again until seven o'clock, when I get up to go to the office. Sometimes there is a second ejaculation before seven o'clock, which annoys me very much, for during the journey I feel very tired and my work is not up to much.'

There is no need to mention that Mr. M.'s symptoms did not stop here. We shall return to them later.

The analysis provides us with classical material : Primal scene, for as a child Mr. M. was separated from his parents' bed by a thin partition only, which did not prevent him from seeing what was happening in the next room . . . Again, he probably had the opportunity, when quite a small child, of seeing the nursemaid in all possible positions. During this analysis we were able to reconstruct the circumstances and the exact date of a miscarriage of his mother when he was about three years old. He had no conscious recollection at all of this event, which was never mentioned in the family. This finding of the analysis was able to be verified only from the entries which Mr. M.'s father was in the habit of making in his accounts. The patient, no less than myself, was amazed at discovering this hidden behind certain symptoms. We were able to prove besides that a certain number of illnesses from which Mr. M. had suffered in childhood (one of them had been christened ' St. Vitus' Dance ') were actually reactions to his psychical conflicts. It was not without astonishment that we noticed the appearance of strange conversion phenomena : for example, great drops of sweat coming from his left ear while the right remained inactive. Again, he would pass water as clear as crystal or show every symptom of blenorrhagia, purulent discharge, pain in the urethra, all of course, not containing germs and disappearing as soon as the cause was analysed. Thus the analysis was taken up with a number of phenomena, all of which we do not need to give in detail, each seeming more extraordinary than the preceding. So far so good, but

where the symptoms of impotence were concerned there was no change at all after nearly a year's analysis. Emissions still continued, ejaculation happened as before and our patient, although keenly interested in his case, did not seem likely to become the father of a family.

Then came the idea of applying Freud's advice for the treatment of phobias. Was there, in fact, such great difference between the symptoms of this case of impotence and certain phobias ?

Mr. M. had been a brave soldier during the war and had been awarded the Legion of Honour for his exceptional fearlessness. But in spite of his dash, like Cyrano he could not come near a woman without his jaw trembling and his teeth chattering as though from fear. Furthermore, we observed that in the four years he had known his mistress he had never ventured to get her to touch his penis or to come in contact with his semen. More than that, it had become impossible for him to sleep near her, and for that reason he rarely spent the night with her. Here should be mentioned the circumstances in which he met this young girl. One night, when driving his car home, he had to stop suddenly. Without knowing how it happened he realised that some one was under the car. Putting on his brakes, he got out and saw under the front wheel the head of a young girl, covered with blood. He took her to hospital and took care of her, and thus chance gave him the opportunity of meeting her who was later to become his mistress. It was a strange friendship, for they never exchanged addresses and met but once a fortnight, a little café being the rendezvous. Each would wait half an hour for the other, and if anything prevented either of them from coming the meeting was automatically postponed for a fortnight. And so four years had passed without any change occurring in their relations.

One day Mr. M. brought a dream in which his mistress had died. To rouse his resistances and enable him to bring more material to the analysis, it was suggested he should spend several nights in succession with her. This meant he would have to leave his home where, since the death of his father, he had virtually taken the latter's place towards his mother and sister. The patient followed my advice in the following way. He took a room in a hotel for a month and asked his mistress if, to help him in his treatment, she would at times live with him. She agreed, and so they spent about four nights a week together, Mr. M. getting up at six o'clock every morning to go home. He made his mother and sister think that he had spent the night in his room, and his elder brother, in whom he had every confidence, was the only member

of the family who knew anything of the treatment and of his mistress. His behaviour made it possible to come upon much material that had not hitherto been reached during the analysis, and thus the anxiety that prevented the patient from sleeping with his mistress was allayed. But that is not all.

The patient was never able to urinate before the girl ; and usually felt very shy when naked in her presence. In his dreams he balanced this with unrestrained exhibitionism. He had all the characteristics of power, was the centre of everything that happened, played in a theatre, and was at the same time both actor and audience. I now gave advice of a different kind : I advised Mr. M. to appear naked before his mistress and to get her to touch his penis. I felt obliged besides to point out to him that he should go to the expense of making her a few presents. Up to now the patient had refrained from adopting this course on the pretext of not wishing to encourage tastes that she would not be able to maintain, thus causing her unhappiness later on. My advice brought to light an unforeseen difficulty ; the patient told me that his mistress suffered from a phobia, that she felt a horror for the male organ and could neither touch it nor be touched by it. What was to be done ? One of two solutions : either change his mistress or make his mistress change. I advised him to keep his mistress, take an interest in her difficulties and to help her, if possible, by analysing this phobia himself. And so our patient turned analyst and started an analysis, though with a technique differing substantially from ours. He learnt from his mistress that she had been violated by her brother and that, acting under the influence of self-punishment ideas, had got herself turned out from home and wanted to place herself in the position of a woman, misunderstood, forsaken, ill-treated, defeated. But confiding in Mr. M. made her trust herself more, and one day she said she felt she had become able to do for him whatever he might ask her. The difficulties that had prevented Mr. M. from being touched by his mistress were resolved. Shortly afterwards the patient announced that his mistress had become passionate, was continually caressing him and begging him to have normal intercourse with her. Not without irony he said (a delicate allusion to the rôle of analyst) : ' You see, doctor, I am more successful with her than you are with me, for see how she upbraids me for a fool in sowing for others while I am unable to reap the fruit of my own toil. You see if she does not take another lover.' Mr. M. was right ; his action had this result—that the young woman formed the habit of going out with other men,

one of whom was to play, as you will see later, an important part in her life. But we wanted to make use of this in the analysis. The patient, doubting his eyes, would not see, and continued to meet his mistress. She pretended that nothing serious was going on between herself and the friends she was going out with—just a jolly company of Poles, etc. . . . Fresh advice : I explained to Mr. M. his inclination to revert to the ' triangle ' and urged him to watch his mistress closely—' to notice what was happening in the next room ' as we say metaphorically—that is to say, whether there were any sexual relations between her and her friends.

One Saturday evening the girl was going to meet one of her Polish friends at the railway station. Mr. M. knew this, but he had taken good care to get theatre tickets for himself and his sister. He wanted neither to know nor to see anything that was going on concerning his friend, and so diverted his curiosity to the theatre. I advised him to give up the play and to follow his mistress or to have her shadowed, and the ultimate course of the analysis proved that the deepest resistances were reached by following this advice to see clearly at any cost and to use every means to attain this end. Mr. M. went to the station and found his mistress there with a very smart young man, who had just arrived. He followed the couple in a taxi and saw them disappear into a house. Long after midnight the pair had not yet come out again. The next day Mr. M. said sadly : ' Unless she has come across someone like myself, there is no doubt she has betrayed me.' In the analysis, too, there was no longer any possible doubt as to what Mr. M. had seen as a child in his parents' bedroom. His inhibitions then disappeared, and he recovered accurate memories. Everything came to light—his rage ; his deception in the present situation as well as in the past. And yet Mr. M. did not want to speak of any of this to his mistress. He wanted to keep his discovery secret, ostensibly to have in reserve a pretext when, later on, he should want to get even, but in reality to reconcile himself with matters as they were and to make the best of watching coitus between others. My next advice was to induce the patient to tell his mistress everything.

Explanations took place, the girl denying everything at first but eventually admitting it. One evening she came weeping to Mr. M. to tell him all that had happened. Tired of waiting she had, in fact, become the mistress of one of her Polish friends, at the same time still meeting Mr. M., whose existence she concealed from her new lover. But she had been deceived and had been, as usual, discarded by the

latter. Mr. M. wondered if, in these circumstances, he should keep his mistress. Fresh advice was to urge him strongly to continue his efforts with her, arguing that after all he had never asked her to be faithful to him, but only to give him help in getting over his sexual difficulties and thus to furnish material for the analysis. Under these conditions the patient made up his mind to take his mistress away, on a trip that you will see was to become something like a wedding trip. For his emotions of the last weeks had completely changed him—the former recluse had become exuberant, the doubter confident, the critic and cynic—kind and tolerant. 'After all,' he said, 'it is only natural that she should look elsewhere for what I have not been able to give her, just as it was natural that my parents should not let my cries as a child disturb their ardours.' Mr. M. now became the happy psycho-analyst in his family and admitted that it was possible to take a holiday even if the cure was not yet complete. He talked to his mistress about his life and the worries that he formerly confided to no one ; and she, returning his confidence two-fold, became every day more charming and expansive. She confessed that it was he who had taught her how to love, and that really it was on his account that she had made the other man discard her. With these feelings the two began their journey, and during the first night they spent together they had without the least difficulty normal intercourse. We shall not give an account of the details of this wonderful honeymoon that began for them both ; that would be more the subject of a novel.

Having arrived at this point I refrained from considering the analysis finished, even though the immediate aim had apparently been attained. New problems arose. Mr. M. could not admit the existence of his mistress to his friends and he had not ventured to introduce her to his brother. Further, he had not dared tell him of the success of his treatment. On my advice to introduce the girl to his brother he reacted by renewed impotence and ejaculatio præcox. It was curious to see how this last part of the analysis, although appearing the most simple, was really the most difficult for the patient, and how his resistances were still able to disturb him before he could finally overcome them and announce his cure to his brother.

At the end of the analysis, which had lasted two years, Mr. M. sought to know some young women of his own circle, as he wanted to marry and have a home of his own. At the same time his mistress had had an offer of marriage from her Polish friend, who said that he could not live without her and that he, also, wanted to make a home. They

both decided, though not without pain, to separate and to follow the dictates of reason. The girl accepted the Pole's proposal, at the same time wishing to delay the official announcement of the engagement. Mr. M. had changed, not only from the sexual point of view, but was altogether a different man. His brother, very doubtful in the first instance as to the outcome of the treatment, testified to the truth of the 'miracle.' Affairs improved with Mr. M., his method of working changed for the better, and he entirely reorganised his business, etc.

Unfortunately, it is well known that it is rare for things to turn out so successfully. I have proceeded on similar lines in a certain number of cases with varying success. But the sum of the results, which time prevents me from giving in detail, proves only that this method is often the only possible one to resolve a neurosis. It would, perhaps, be interesting to study more closely the conditions that led Mr. M. to emerge.

There is no doubt that his treatment was furthered by a willingness on the part of his ego which, from a certain point in the analysis at least, showed no tendency to remain always constricted within the narrow limitations of possible neurotic gratification. In other words, Mr. M. wanted to be cured, and did everything in his power to gain this end. If he had been able to realise it, he owed this will to recovery, I think to a particularly happy influence of his super-ego and of his ego on his id. To make myself clear ; it was sufficient for Mr. M. to understand that the aim of such and such an hysterical symptom was to replace him in the same relation towards the old family doctor as was his mother at the time of the miscarriage, to understand in consequence that this symptom corresponded to the desire to reproduce an infantile situation and for him to give up using this symptom as a pretext to exhibit in front of the family doctor even when a vist to the latter would seem to be entirely justified. You are dealing with other patients to whom for a long time you may explain that the production of such and such a symptom has the tendency to make them see the doctor for such and such a purpose, to take such and such a drug, to seek after such and such an effect, and that in order to hope to modify and understand these symptoms through analysis, it is necessary to renounce such and such a gratification. Your advice is not followed and the patients, e.g., a morphinomaniac, always revert to their gratification, finding a thousand excuses for taking the drug and eventually turning your advice to ridicule by their behaviour.

With these patients we cannot observe the same will to recovery as with those of Mr. M.'s type, and experience shows us that their treat

ment is difficult and often most unpleasant for the doctor. Should we on that account simply blame the ill-will inherent in the patient or look for a deeper unconscious reason that makes him incapable of good-will or, if he have it, incapable of using it? Here we come to the second chapter of our subject. What is this will to recovery? What are the circumstances that prevent it from functioning or that favour its progress? Let us be satisfied to-day with unravelling the problem of the case we are dealing with.[2] Alexander was successful in demonstrating in a forcible manner the dramatic rôle of the different kinds of psychic personality in one person. He has described the case of the corrupted super-ego that has allowed itself to be seduced into conspiring with the id to produce symptoms; even the ego can play an equivocal part in this transaction between the different psychic institutions. In other cases again it is the ego that suffers in gaining the right to scorn the needs of the super-ego, etc.

These concepts, which are certainly most valuable, might perhaps be completed by clinical observation, and we may wonder, for example, to which infantile situation would correspond the corruption of the super-ego that, through its severity, rouses deliberately the reaction of the ego and sets itself against all will to recovery. We may also wonder if it is not the history of this super-ego which will give us certain indications about the willingness or otherwise of the subject to recovery. I should not like to reply to this question too prematurely by facile explanations, but I cannot fail to establish a connection between these facts and certain observations that experience has enabled us to make; for instance, when we have to deal with certain neurotic women of a masculine type, incapable of yielding either to husband or child, and on the temperament of whose children we observe the repercussions of the neurosis.

I am now thinking of a certain case that I had the opportunity to watch for some years. It was a little boy whose mother I had had to treat for persecution mania. When the mother was cured I had had to treat the father, and so I knew very intimately the conditions under which the child had developed. The latter had been completely changed, and in the happiest fashion, through his parents' treatment. At the time of his mother's treatment he had been very ill, both physically and mentally, with excessive attachment to his mother, hostility to the father, incapable of all mental work, difficulty in understanding and concentrating, etc., etc. At that time, the child was

[2] Nunberg, 'Der Wille zur Genesung.'

often beaten by his mother, who diverted her feelings of rebellion on to him and, while ill-treating the child ostensibly to make him obey his father, nevertheless made herself his accomplice in his revolts against paternal authority. In fact, she turned this authority to ridicule, just like an obsessional who carries out to the letter all the prescriptions given him. And so in this case and in others we have seen, in the hands of a neurotic mother the child becomes a weapon to fight the husband, the mother deliberately causing the child to revolt against the father.

From what we know of the formation of the super-ego we may suppose that a person who had undergone such treatment as a child might continue indefinitely in this manner to which he has become accustomed, but with this difference : that he will react later to his super-ego when this is substituted for his parents. And thus a corrupted super-ego could be formed—like the parents on whom it was modelled—where even the severity of the super-ego had the aim to favour the rebellion of the ego and where the ego could be complaisant in a neurotic situation, one that a neurotic mother had caused him to accept as a goal, even as a forced duty. Thus what can become of a boy who has had the formidable honour of being at the same time a weapon and a defence for his mother against his father ? You know the means for fight such a person is liable to develop and how the best will in the world will not allow him to get free from this particular situation. Which side should he take ? How can he judge between right and wrong ? He would have to understand his parents and their neuroses first. The situation cannot be disentangled. The id has become accustomed to deception to avoid the censure of the parents in the first place and later that of the super-ego. This can be transmuted into extremely complicated and serious neurotic reactions, where the person always rationalises his difficulties by projecting them into reality. You know how by this means actual difficulties can be made use of by the neurosis which summons them and finally incorporates them. That is why it is hard to know *a priori* if it is an actual difficulty that causes a certain neurotic reaction or whether the patient is making use of the difficulty to develop a neurotic reaction. We come thus to another problem : to know how the influence we may have on a patient's actual difficulties will help us to develop in him the will to recover. Unfortunately, through lack of time I cannot deal with this question as I should like to. But all that I would say further is that the will to recover or not to recover must be analysed and the patient's

attitude towards actual difficulties, which we can sometimes be instrumental in changing, will perhaps be effective only if it allows the patient to bring to the analysis the material necessary for analysing the will to recover. That is what I have hoped to make clear in this paper. The subject is immense, and it has been necessary to limit the problem in order to avoid becoming lost in it.

DANGER SITUATIONS OF THE IMMATURE EGO [1]

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The question of immaturity of the ego is a double one ; its immaturity with regard to the external world, which in childhood is undoubted ; and its immaturity with regard to the internal or psychic world, which is not to be taken so readily for granted An incident which occurred during the analysis of a little patient of two and three-quarter years will illustrate the point. Walking into my room, he stooped when two steps over the threshold, pointed out some spots on the floor, and made a casual remark about them. An intricate series of mental evolutions underlay these apparently simple actions, but of this their ease and smoothness gave no hint. In the fraction of a second he had seen wet spots left by another child on the opposite side of the room, and found it essential not to see them ; had wished both to distract his own attention and mine from them and to satisfy his curiosity regarding them, and had instantly selected without apparent search more permanent spots near to him, which were quite extraordinarily like the wet 'danger' spots. Yet this complicated process was carried out with speed and accuracy, and with an ease and poise an adult might envy. It was the tact of an experienced man of the world at two and three-quarters ; mental agility corresponding to that physical agility which became more valuable than size and strength in the struggle for existence so many thousands of years ago.

Why was an ego capacity of such high grade not available for other situations, or at least not successful in dealing with them ? For my small patient suffered from severe phobias and alternating moods of pronounced aggression. What are the danger situations of the immature ego which lead to such a crippling of its powers ? Why, with analysis, can the ego of even quite a little child become capable of taking over from the super-ego the task of dealing with the id wishes ?

Leaving the last question to the end, we may group these danger situations under three headings :

(1) Those in which the danger is actual and purely external—these we know leave no after-effects where the ego is not damaged or weakened. The disproportion between external danger to, and ego-

[1] Read at the Eleventh International Congress of Psycho-Analysis, Oxford, July 27, 1929.

capacity of, the grown man in the war may be considered equal in actual fact to that between the little child's ego and any external danger to which it may be exposed. And we all know that lasting effects other than purely physical were the results of disturbances of narcissistic libidinal cathexes.

(2) Those in which the danger is internal, depending upon a heaping up of the urgencies of the id through deprivation or stimulation or both.

(3) Those in which the external situation contains some menacing elements, which are, however, felt to be more dangerous than they actually are. The perception of danger depends rather on the internal than on the external situation ; rather on feelings than on fact. This group includes punishment situations when to the punishments actually inflicted the child attaches crude super-ego phantasias of retaliation. They are therefore not the earliest, and the other two groups will concern us first.

In them the two conditions of danger centre round (1) ego, (2) id.

Now the ego is that part of the id which is differentiated for contact with reality. Its main functions are (1) the satisfying of the wishes of the id, (2) the avoiding of danger. We may say that the ego is alive to danger—or death. The id knows no danger but that of frustration, the heaping up of the internal tensions. Hence the value for survival of the ego, and hence the obvious conditions for safety that the id should not drive the ego to carry out the wish-fulfilling function to the detriment of the other one, the avoidance of danger. Ego forces must hold the balance. We know how anxiety arises when this balance is menaced ; when the ego cannot bring about suitable conditions for satisfying the demands of the id, as when the baby cries in vain for its mother ; when through the acute awareness of internal danger it feels crippled in its main function of contact with the external world. Fear is the emotion aroused when the ego knows itself to be actually in the presence of external danger, and has some feeling of possible or certain inadequacy, i.e., when the balance between the external world and the ego may be to the disadvantage of the latter. Anxiety, on the other hand, is aroused when the danger is predominantly internal, either through direct pressure of unsatisfied id wishes, or through the evaluation by feelings rather than by fact, by super-ego rather than by ego, of the danger connected with these wishes, i.e., when the balance between the internal or psychic world and the ego may be to the disadvantage of the latter.

The little child has a weak ego ; its libido is not weak—it is strong.

So strong does the ego feel it that we talk of the omnipotence of wishes. The little child's ego alone can neither undertake the satisfying of the id wishes nor the avoidance of danger. The balance between ego and libido is very unstable—hence the frequent and immediate anxieties of early life. Yet the ego must be omnipotent to meet the omnipotence of the wishes. But how? Its early omnipotence lies mainly in the power of summoning at need another ego to do its service. The magic cries [2] for help become cries of anxiety when this omnipotence breaks down and the complementary ego does not appear. I think any serious failure of this omnipotence does leave the baby's undeveloped ego with a lasting sense of weakness with respect to the omnipotence of its wishes, but probably only where the wishes are particularly urgent, or where a situation of actual danger has resulted. I am not suggesting that the baby who, left alone, has at length cried itself into peaceful sleep, or into some hallucinatory satisfaction of its wishes, is harmed thereby. On the contrary, we know that the ego develops by means of frustration, and to prove sufficient for itself is a strengthening and not a weakening. It is, of course, a question of degree and of the possibilities of a happy outcome. A patient with very severe agoraphobia was when a few months old discovered in a very seriously distressed condition—'black in the face'—as a result of her frantic efforts to satisfy herself by sucking at an empty bottle. I have no doubt that this incident provided a memory basis for a feeling of ego weakness whenever it was a question of battling alone with id wishes of particular intensity.

It is therefore the quite obvious condition for infantile safety and well-being that the tending parent should, where necessary, supplement and strengthen the immature ego in proportion to the id wishes. Obviously, too, this help can be given in two ways: (1) by satisfying and calming the id hungers, (2) by restraining them where the former way is impossible or inadvisable. The weaker the ego or the stronger the wish impulses, the greater the help required.

Now the human baby differs from the young of all other animals (1) in the proportionate length of its period of helplessness, (2) in the mother's capacity for leading a 'double' life with infant and mate. In other forms of life the young during their periods of complete dependence absorb the attention of the parent; the rearing of its young constitutes the whole of its sexual life for the time being. The

[2] See Ferenczi, 'Stages in the Development of the Sense of Reality.' *Contributions to Psycho-Analysis.*

basis for the Œdipus situation is therefore a very simple one, and it is inherent in the conditions of human infancy ; the baby can satisfy its urgent wish impulses only through its mother, and there is the possibility of a real clash of interests with the father. Any sexual wishes of the child, therefore, in the nature of the case must be directed towards the mother whenever any object love is present ; and these must produce some degree of rivalry and fear directed towards the father. But the child has sexual wish impulses towards its mother which it could not carry out in reality even were she and the father both willing ; impulses which, like its consequent fears of punishment, are out of all proportion to real probabilities and possibilities. There are certain conditions, chiefly those of stimulation or external frustration, or both, in which the gravity of the situation is greatly exaggerated by the reactions of the child within itself to this fact of the physical unattainability of its wishes ; that is, by the child's efforts to cope with anxiety due to the ego's inability to mediate between the external world and the libidinal urges.

The chief object of this paper is to show the importance of the relation between the ego and the id, a relation in which for safety the forces of the ego must predominate. It is scarcely necessary to say that this relation, to be in any way satisfactory, must be achieved by the strengthening of the ego, and not by the weakening of the id. So that it is certain that for safety the complementary help must be what we may call ' ego ' help. To put it in its simplest form, the mother does not suckle her child *for the sake of* the baby's libidinal pleasure, or her own libidinal pleasure, great as both will be in happy motherhood, but because of the baby's alimentary needs. That is, in all situations of importance, the ego attitude must predominate in the mother, and in lesser situations must be immediately ready to reassert itself on any sign of anxiety. This assured ego-attitude alone makes safe all the directly libidinal positions, contacts, caresses, etc. We can on this basis make out a kind of series of relations between parent and child from safety to danger, starting with what I will call (*a*) the ' ego ' parent, supplying a full complement to the immature ego in satisfying or restraining in accordance with both realities, external and psychic, not stimulating beyond possibilities of satisfaction—a purely ideal parent, of course, because apart from the inevitable personal complications, who is able in all circumstances to understand or to be able to satisfy the psychic needs of the infant ? This I call the tragedy of human infancy, that the mother's understanding and help with regard

to the baby's physical needs is so enormously in advance of similar possibilities with regard to its psychical needs.

Then through various grades (*b*), (*c*), etc., of these relationships we reach, say, (*g*) the parent who satisfies, stimulates and restrains the child with strong admixture of non-ego, of id and super-ego attitude, from dictates unregulated by reality—the average parent who shows all varieties in the proportion of non-ego to ego attitude. Then comes the situation mentioned earlier, (*s*) in which the infant is left alone with strong wish tensions, unable either to satisfy them or summon help, leaving the ego weakened by physical and psychical exhaustion, with a memory trace corresponding roughly to the feeling, 'It may be dangerous to want something you cannot have.' Lastly, we reach (*v–z*) situations in which the parents are present, but stimulate the child's libido without either satisfying or restraining, disregarding the child in their mutual loves and angers; 'libido' parents with whom anything may happen. The child's ego-support fails, its own ego is weakened as in the last, the 'left-alone' situation, but its libido is stimulated and unsatisfied at the same time; therefore the balance in favour of the ego is at its lowest possible ebb. Of such situations the prototype and the most extreme is (*z*) the primal scene. Out of such scenes is built up the feeling 'it is very dangerous to want or feel too much; it *must* not happen.' The explanation of the immediate answer of libido to libido in these scenes, i.e., of the child's awareness of them, remains as far as I know an unsolved riddle, but at least it is clear that it is on a par with, or rather identical with, the problem of sexual attraction generally. The facts are undoubted. The *Zeitschrift für Psychoanalytische Pädagogik*, III., 1, quotes some instances supplied by Abraham, and these can be multiplied by every one in touch with parents of sufficient frankness and by every child-analyst. Guided by the extraordinarily transparent 'primal scene' play of little children, let us try to understand the effect on the child of such libidinal situations. They are, of course, in their lesser degrees inevitable, but we can best understand the lesser by taking the most extreme, the primal scene, as the classical example and placing it well within the first year.

The child becomes aware that something is happening in the parents' bed, a something so utterly unfamiliar, so foreign to its experience of its parents that it cannot by any means grasp the meaning of it. Try as it may to understand in terms of its own libidinal experience it feels despairingly that it does not and cannot. It cannot grapple with

the problem. (To understand is to be bigger than a situation, to internalise it, to make it small enough to go inside one ; therefore to be safer.) Yet neither can the child remain untouched by the problem as with many other events in its small life beyond its power to grasp. For here it is drawn into the magic circle, it is directly involved ; it is aware of a very tense and direct erotic stimulation which has remarkably little to do with the extent of direct observation, whatever the importance of this for the child's phantasies. There are hints that in this direct answer of libido we have a stimulation of genital sensation to a degree unbearable to the little being. And yet at this moment when the undeveloped ego has to cope with a highly stimulated libido, it is in a state of the most complete deprivation. Not only does the mother not come to give it any satisfaction, not only is it clear that she is absorbed in giving this satisfaction to a rival and a big one at that, but the parents themselves are completely changed—they are no longer ego parents, but at the very moment when the undeveloped ego is feeling the intolerable strain of libido at its highest tensions, they themselves, the essential supports, are ' libido.' Far from helping the baby's ego, they continue to stimulate the enemy libido, and therefore have become doubly enemies themselves. Something approaching this is, I am convinced, the feeling of the child in such and kindred scenes. It reaches, perhaps, its greatest intensity when the scene coincides with some oral deprivation, early morning hunger, weaning, etc. Intense rage, the longing to be able to jump from cot to bed, to stop the queer intolerable happening there, to wreak vengeance on these disturbers of the peace, these faithless ones, and this at a time when the child is not able to move out of bed alone, when it is a prey to the feeling of the most complete helplessness—this rage and longing with the stimulated eroticism produce a tangled flurry of emotions and sensations with small possibility of directing them in the desired quarter. Excretory activities or loud crying or both are in the majority of cases the only outlets for this psychic storm.

Now work with children and with adults has conclusively proved that every failure of the parental figures to come to the assistance of the ego in times of difficulty over strong libidinal tensions, every disappointment of this type, every throw-back on the self, means a strengthening of the super-ego. It is Freud who has said that one learns most through one's failures, and my own mistakes in interpretations, or other failure to relieve anxieties, have conclusively demonstrated the phenomenon of increased resistance from the side of the patient's super-

ego as a result. As illustrating the effect of disappointment I may here quote an adult's dream, which occurred after a particularly satisfactory holiday with her parents. She dreamt she had a small silver cream-jug (her mother's) full to over-flowing of delicious cream. When she went to pour it out there was only a surface of cream ; it was all water underneath. Now,—at this moment of disappointment, that is—she saw in the room a figure of extreme severity, a woman who had certainly not been there before, and who implied that she must not stay there. (Unmistakably the strict parent of childhood, internalised as the super-ego, and here again externalised.) Now the liquid became tea, drinkable, though not by any means a favourite drink, clearly a compromise. That is, in order that the ego should be able to support the disappointment the super-ego appeared and under its pressure the libidinal demands were halved—tea instead of cream. This corresponded to actual occurrences and to an early traumatic primal scene conceived predominantly as oral, the father taking all the mother's milk and leaving none for her.

Now we have Freud's definition of the super-ego as the heir to the Œdipus complex, and we have Melanie Klein's work on the development of the infantile super-ego—which I can fully endorse from my own experience, and there is no real clash between the two. Because some super-ego is formed as the result of *every* breakdown of the Œdipus situation, is its heir at every phase. Every time the parents or parent figures fail to come to the assistance of the child when its ego feels incapable of dealing with the id wishes, the pressure of these has to be reduced and the ego strengthened in its solitary task by a super-ego formation. This is to state it theoretically. Let us try to come nearer to the actual living process. The little child's omnipotent ego, which must be as strong as the omnipotent wish or else it will fail, cannot act on the outer world. I think we describe this early situation most accurately when we say it cannot satisfy its libidinal hungers in the outer world, it has to feed on itself ; it must achieve some measure of independence of external objects of gratification if the ego is not to succumb—as must happen in some cases. It says in effect, ' I must not be left in this intolerable situation. I must have loving parents always with me to satisfy these hungers. I will eat them up because I love them and I will make them my own and have them always with me. I hate the parents who deceive me and keep away from me and leave me exposed to these unbearable emotions ; I will eat them up because I hate them and want to destroy them, and also because I need

their strength'. And now the omnipotent ego has in it both sorts of parents, loved and loving, hated and hating, it has embodied them within itself; it has made a super-ego out of its own needs and its omnipotent wishes—a super-ego to be like the parents and yet made out of itself and the id wishes. Super-ego threats are id wishes. If the id is aggressive the super-ego is equally aggressive to keep the id in order. The intensest super-ego has been made by means of the sadistic ego and libidinal wishes—biting and eating, and at a time of hatred of the false parents; thus the sadism of the super-ego has greater reality than its love, and the sadism of the very earliest super-ego layers cannot be exaggerated. I am not unmindful of another type of super-ego formation which takes place rather by means of phantasy sucking than biting, the identification with the admired loving and restraining parents; it is much more definitely an ego than a super-ego formation, having much greater consonance with reality. But this has not the same intensity as the super-ego I have outlined above; it does not arise in situations of such stress, and it involves a later, more definitely genital development than is possible at the early period we are considering. Between this and the type I have described lie all ranges of super-ego formation corresponding to the relationship between parent and child of which I have tried to make some kind of series, and also to the stage of sexual development reached at the time. The type with which we are perhaps most familiar comes about midway; it is formed on the pattern of the real parents *in certain situations*, and is, of course, very selective. It is formed, too, in order to avoid losing the more sublimated love of the parents, and is further removed from the crudest and most aggressive of the id wishes; therefore it has not the elements of acute danger which belong to the most primitive type.

Some measure of independence has in time of stress been really achieved, in a way which will be repeated in all similar circumstances, whether of undue stimulation, of deprivation of love through anger, disappointment, etc., until the super-ego becomes very strong. In the words in which one can explain these processes to quite little children, 'Wanting-self wanted to do this; the you-self thought it had better not but didn't feel strong enough to stop wanting-self. So it called up strict-self to help it; and strict-self said "strict Daddy or Mummy will bite you (or cut or burn, etc.) if you do that," and wanting-self stopped. Only then the you-self really believed what strict-self said'. For in allying itself with the id wishes, ignorant of reality, the

ego has submerged some of its own reality sense. It has sacrificed some of its power of learning to distinguish danger from safety, or the various degrees of danger. It tries to flee from its id wishes—it no longer recognizes them. It cannot easily learn to know its parents as they really are. On any excuse, any failure to demonstrate the contrary, they are super-ego parents, ready to bite, cut, burn, devour. Any sensation, emotion or function not under full ego control can seem intensely dangerous. A child who has spilt water inadvertently, under impulsion of the unconscious, will often say ' I meant to do that,' or will repeat the spilling purposely. The ego must prove that it is not so weak after all. The child may be more afraid of doing what its ego did not wish to do, of faulty acts, blunders, slips, and accidents, than of deliberate defiance, in which the ego takes an active part. For where the super-ego is too strong and aggressive, danger situations are not lessened, but increased. And just as the ego tries to flee from the id wishes when it feels them dangerous, so when the super-ego is too aggressively dangerous does the ego try to flee from the super-ego. Again, too weak itself, it tries to leave the burden of control with the parents or their substitutes, who after all, however harsh they may be, do not act according to the child's super-ego dictates, biting, burning, cutting. Very naughty children, like criminals, have no lack of super-ego. They have one that is too strong and sadistic in proportion to an immature ego, and they must flee from it, or project it in order to live. So that where the super-ego is very intransigent, formed under the stress of very early, very acute, or very frequent difficulties, the danger situations of the child seem in some particulars more menacing than before. I think that the naughtinesses normal to the period between the early training and the latency period are to be understood as the efforts of the child's ego and id not to be dominated by its overstrict super-ego. These are occasions when the ego has to enter into conflict with the psychic force which was at other times its own supporter ; and since it is the sadistic strength of the super-ego which has been the cause of the conflict, the severity of the latter cannot be in doubt, nor the need of another ally for the ego. Naughtiness, defiance achieve this alliance. The ego and the id together overwhelm the super-ego and the fight is carried on against external strictness. It is true that the child projects the characteristic of its crudely sadistic super-ego on to the strict parents, and thus continues the internal conflict. But in this external situation there is a greater preponderance of reality where the children are even

fairly normal; and in this way the position temporarily becomes more tolerable.

A somewhat similar but more frantic and persistent set of reactions can result from a different grouping of the psychic forces. Here the ego has to contend with an alliance of id and super-ego, and the child's reactions are more frantic and persistent because the ego is more hard pressed in its efforts to retain the ascendancy. This it can now do only by compelling the external world to permit the satisfaction of these combined id and super-ego wishes. The result is a series of very violent and persistent demands on the part of the child that it shall be allowed to do as it likes in most forbidden and undesirable, at times even dangerous directions, damaging, hurting, etc., or alternatively, that an excessive craving for gifts, intimate caresses, etc., shall be continually gratified. Both these reactions are characterised by an extensive loss of the sense of reality, and naturally so, since the ego is driven by combined non-reality forces.

There are many forms of this alliance,[3] but there is one which seems to me to have been somewhat overlooked. Both for this reason and because it is a good example of these super-ego and id alliances I will give it in some detail. It is the phantasy of 'talion forgiveness'.[4] We are well acquainted with the conception of talion punishment. I think that of talion forgiveness only less important. I have always found that anything approaching a sexual advance to me on the part of any child patient has without exception followed some act of special aggression connected with the primal scene and the child's Œdipus wishes. Some of this may undoubtedly be explained as the child's desire to apply a reality test to the carrying out of his wishes. 'Will

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[3] By alliance I mean coincidence of aim.

[4] Dr. Jones has pointed out to me that the word talion, being derived from Latin 'talio,' 'like punishment,' is too far removed from the original 'talis' 'of such kind' to be applied to such a conception as forgiveness, where the idea of retaliation is absent. Dr. Jones, in his Congress Paper, 'Fear, Guilt and Hate,' read at Oxford, 1929, describes the same mechanism, to which he gives the more correct name of the 'isopathic principle.' According to the homœpathists, the cause cures the effect, . . . 'if hate causes guilt, only more hate, or hate otherwise exhibited can remove the guilt. The most remarkable example of it is the idea unconsciously cherished by every neurotic, part illusion, part truth, that love is the only cure for guilt, that only by pursuing (and being allowed to pursue) a sexual goal will he ever be relieved of his suffering'.

the terrible results I am expecting really happen ? ' Or, ' Am I, as punishment for my aggression, really so spoilt (castrated) myself as to be rendered impotent ? I must prove that I am not '—are examples of these ego and super-ego additions to the strength of the Œdipus wishes. But that is not the whole tale. In a general way one might express the forgiveness theme thus : ' Only the extreme limits of compliance can convince me that you still love me in spite of my evil wishes ; ' but I think it is more specific. For example, the little patient to whom I have already referred, had been threatening to shoot me (strict father) with his gun, from inside a cupboard (the mother's body). Then he asked me to come inside and marry him. That is, in his phantasy full pacification of id and super-ego can only come when father's penis will do to him in mother what he himself had wanted to prevent father's penis doing in mother. Talion forgiveness must take effect in the very place and by means of the very act against which the most aggressive wishes had been directed. Incidentally, this may have a bearing on Melanie Klein's important thesis of the significance for children's phantasy of the father's penis in the mother's womb.

A more satisfactory grouping of these psychic forces occurs when ego and super-ego are able to make some kind of stable alliance not too dangerous to the id. The more direct Œdipus wishes are renounced in favour of satisfactions (sublimations) which do not carry with them fears of punishment, frustration, libidinal and narcissistic loss, e.g., castration. A striking example of this re-arrangement of forces is the successful latency period.[5]

At this point, with the answer already given or implied we can meet the question why, without analysis, with a state of deprivation with regard to the full Œdipus wishes still inevitable, the ego of the little child can in favourable circumstances control them.

Firstly, as I have shown at the beginning of the paper, already at two and three-quarters the ego need not be so immature as we are inclined to suppose ; not so immature in capacity with regard to its psychic life, that is, though still immature in its performance with regard to the environment ; for the development of these time an experience are essential factors. We may perhaps regard the very fact of the formation of the super-ego as an indication of the power the immature ego possesses with respect to the redisposal of psychic forces.

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[5] Freud "The Passing of the Œdipus Complex." *Collected Papers* II, p. 276.

Secondly, there is another possible form of alliance for the ego, other than super-ego formation, that is, an alliance in which the ego remains master, and becomes strengthened instead of weakened with regard to the external world, and in which id wishes are satisfied instead of repressed, thus reducing the pressure on the ego. This second way, that of building up the ego by libido, we call sublimation, and for a little child developing satisfactorily paths of sublimation open up with amazing rapidity and variety.

The re-groupings of internal forces can, as we know, take place without analysis. But we do not believe that without analysis the ego of the little child can tolerate the full force of its repressed Œdipus wishes. This brings me to the last of the questions put forward at the beginning of this paper. ' Why with analysis can the ego of even quite a little child become capable of taking over from the super-ego the task of dealing with the id wishes ' ? Why is the fear of castration, for example, no longer necessary to keep them in bounds ? Why, with a still immature ego, and a precisely similar environment from the point of view of deprivation, should undiminished id wishes formerly intolerable now prove tolerable ?

Because by means of analysis the ego is strengthened. It is ' still immature ' with regard to the external world only, and even there far less than before the analysis. It has become mature with regard to the internal psychic world. It no longer has to make an uncertain alliance with non-reality forces to form the super-ego and thereby often find itself in worse state than before, with the chance of re-combination of super-ego and id against it. The strengthened ego has to deal only with the id, and with the id it can now at need make this other form of alliance called sublimation, satisfying both ego and id trends.

Finally, by what means does analysis bring about this happier state of affairs ? The answer is, I think, clear. It becomes possible only by the supplying of that lack in human infancy, the parent figure who in all circumstances can provide the full complement to the infantile ego. The essential condition is that through all the repetitions and relivings of situations previously intolerable to the immature ego, the analyst shall by means of interpretation maintain the rôle of the ego parent.

This is consistent with complete impartiality to all the forces of the psyche ; the analyst also accepts all the rôles provided by id and super-ego phantasies ; with this one exception : at all times of anxiety the analyst is definitely on the side of the ego with full interpretation.

Thus, in relieving the anxiety situations which brought about the creation of the super-ego the child does not again take this path. There is not the same need. Instead of parents who, through circumstances of their own emotional states, cannot support the child's ego, this support is active on its behalf. It makes it impossible to repeat the earlier partial withdrawal from the reality of either external world or internal wishes. Interpretation given at the moment when, and to the extent to which it is bearable, prevents an avoidance of facts. These facts, in the process of re-living, always involve the analyst. If they are not too much for the analyst, they are not too much for the child. If, for example, the analyst can remain unperturbed by the most sadistic wishes of the child, often expressed in action, can restrain the child if necessary in accordance with reality standards only, can connect these sadistic wishes with the child's most secret phantasies, it is no longer possible to retain even in the inmost recesses of the psyche a conviction that retaliation is inevitable, that the external world may only or largely be its own id wishes writ large and reversed in direction; this is clearly only true of the super-ego. There is no possibility but for the world to become a real world. And the child's ego can therefore make full contacts with it and need not retire into the fastnesses of internal non-reality life. On the contrary, the child can now compare the super-ego with the real world, and as a result of actual experience, estimate the extent of its departure from reality. Guilt becomes unreal; reality is preferred; guilt goes. And this is equally true of the analysis of adults.

SHORTER COMMUNICATIONS

INFANTILE ANXIETY-SITUATIONS REFLECTED IN A WORK OF ART AND IN THE CREATIVE IMPULSE[1]

My first subject is the highly interesting psychological material underlying an opera of Ravel's, now being revived in Vienna. My account of its content is taken almost word for word from a review by Eduard Jakob in the *Berliner Tageblatt.*

A child of six years old is sitting with his home-work before him, but he is not doing any work. He bites his pen-holder and displays that final stage of laziness, in which '*ennui*' has passed into '*cafard*'. 'Don't want to do the stupid lessons', he cries in a sweet soprano. 'Want to go for a walk in the park! I'ld like best of all to eat up all the cake in the world, or pull the cat's tail or pull out all the parrot's feathers! I'ld like to scold every one! Most of all I'ld like to put mama in the corner!' The door now opens. Everything on the stage is shown very large—in order to emphasize the smallness of the child—so all that we see of his mother is a skirt, an apron and a hand. A finger points and a voice asks affectionately whether the child has done his work. He shuffles rebelliously on his chair and puts out his tongue at his mother. She goes away. All that we hear is the rustle of her skirts and the words: 'You shall have dry bread and no sugar in your tea!' The child flies into a rage. He jumps up, drums on the door, sweeps the teapot and cup from the table, so that they are broken into a thousand pieces. He climbs on the window-seat, opens the cage and tries to stab the squirrel with his pen. The squirrel escapes through the open window. The child jumps down from the window and seizes the cat. He yells and swings the tongs, pokes the fire furiously in the open grate, and with his hands and feet hurls the kettle into the room. A cloud of ashes and steam escapes. He swings the tongs like a sword and begins to tear the wall-paper. Then he opens the case of the grandfather-clock and snatches out the copper pendulum. He pours the ink over the table. Exercise-books and other books fly through the air. Hurrah! . . .

The things he has maltreated come to life. An arm-chair refuses to let him sit in it or have the cushions to sleep on. Table, chair, bench and sofa suddenly lift up their arms and cry: 'Away with the dirty little creature!' The clock has a dreadful stomach-ache and begins to strike the hours like mad. The teapot leans over the cup, and they begin to talk Chinese. Everything undergoes a terrifying change. The child falls back against the wall and shudders with fear and desolation. The stove spits out a shower of sparks at him. He hides behind the furniture. The shreds of the

[1] Read before the British Psycho-Analytical Society, May 15, 1929.

torn wall-paper begin to sway and stand up, showing shepherdesses and sheep. The shepherd's pipe sounds a heart-breaking lament; the rent in the paper, which separates Corydon from his Amaryllis, has become a rent in the fabric of the world! But the doleful tale dies away. From under the cover of a book, as though out of a dog's kennel, there emerges a little old man. His clothes are made of numbers, and his hat is like a pi. He holds a ruler and clatters about with little dancing steps. He is the spirit of mathematics, and begins to put the child through an examination: millimetre, centimetre, barometer, trillion—eight and eight are forty. Three times nine is twice six. The child falls down in a faint!

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Half suffocated he takes refuge in the park round the house. But here again the air is full of terror, insects, frogs (lamenting in muted thirds), a wounded tree-trunk, which oozes resin in long-drawn-out bass notes, dragon-flies and oleander-flies all attack the new-comer. Owls, cats and squirrels come along in hosts. The dispute as to who is to bite the child becomes a hand-to-hand fight. A squirrel which has been bitten falls to the ground, screaming beside him. He instinctively takes off his scarf and binds up the little creature's paw. There is great amazement amongst the animals, who gather together hesitatingly in the background. The child has whispered: 'Mama!' He is restored to the human world of helping, 'being good'. 'That's a good child, a very well-behaved child', sing the animals very seriously in a soft march—the finale of the piece—as they leave the stage. Some of them cannot refrain from themselves calling out 'Mama'.

I will now examine more closely the details in which the child's pleasure in destruction expresses itself. They seem to me to recall the early infantile situation which in my most recent writings I have described as being of fundamental importance both for neurosis in boys and for their whole development. I refer to the attack on the mother's body and on the father's penis in it. The squirrel in the cage and the pendulum wrenched out of the clock are plain symbols of the penis in the mother's body. The fact that it is the *father's* penis and that it is in the act of coitus with the mother is indicated by the rent in the wall-paper 'which separates Corydon from his Amaryllis', of which the author says that to the boy it has become 'a rent in the fabric of the world'. Now what weapons does the child employ in this attack on his united parents? The ink poured over the table, the emptied kettle, from which a cloud of ashes and steam escapes, represent the weapons which very little children have at their disposal: namely, the device of soiling with excrement.

Smashing things, tearing them up, using the tongs as a sword—these represent the other weapons of the child's primary sadism, which employs his teeth, nails, muscles and so on.

In my paper at the last Congress (1927) and on other occasions in our

society I have described this early phase of development, the content of which is the attack made on the mother's body with all the weapons that the child's sadism has at its disposal. Now, however, I can add to this earlier statement and say more exactly where this phase is to be inserted in the scheme of sexual development proposed by Abraham. My results lead me to conclude that the phase in which sadism is at its zenith in all the fields whence it derives precedes the earlier anal stage and acquires a special significance from the fact that it is also the stage of development at which the Œdipus tendencies first appear. That is to say, that the Œdipus conflict begins under the complete dominance of sadism. My supposition that the formation of the super-ego follows closely on the beginning of the Œdipus tendencies, and that, therefore, the ego falls under the sway of the super-ego even at this early period, explains, I think, why this sway is so tremendously powerful. For, when the objects are introjected, the attack launched upon them with all the weapons of sadism rouses the subject's dread of an analogous attack upon himself from the external and the internalized objects. I wanted to recall these notions of mine to your minds because I can make a bridge from them to a notion of Freud's: one of the most important of the new conclusions which he has put before us in his *Hemmung, Symptom und Angst.* I refer to the hypothesis of an early infantile situation of anxiety or danger. I think that this places analytic work on a yet more exactly defined and firmer basis than heretofore, and thus gives our methods an even plainer direction. But in my view it also makes a fresh demand upon analysis. Freud's hypothesis is that there is an infantile danger-situation which undergoes modification in the course of development, and which is the source of the influence exercised by a series of *anxiety-situations.* Now the new demand upon the analyst is this—that analysis should fully uncover these anxiety-situations right back to that which lies deepest of all. This demand for a *complete* analysis is allied to that which Freud suggests as a new demand at the conclusion of his ' History of an Infantile Neurosis ', where he says that a complete analysis must reveal the primal scene. This latter requirement can have its full effect only in conjunction with that which I have just put forward. If the analyst succeeds in the task of discovering the infantile danger-situations, working at their resolution and elucidating in each individual case the relations between the anxiety-situations and the neurosis on the one hand and the ego-development on the other—then, I think, he will achieve more completely the main aim of psycho-analytic therapy: removal of the neuroses. It seems to me, therefore, that everything that can contribute to the elucidation and exact description of the infantile danger-situations is of great value, not only from the theoretical, but also from the therapeutic point of view.

Freud assumes that the infantile danger-situation can be reduced

ultimately to the loss of the beloved (longed-for) person. In girls, he thinks, the loss of the object is the danger-situation which operates most powerfully ; in boys it is castration. My work has proved to me that both these danger-situations are a modification of yet earlier ones. I have found that in boys the dread of castration by the father is connected with a very special situation, which, I think, proves to be the earliest anxiety-situation of all. As I pointed out, the attack on the mother's body, which is timed psychologically at the zenith of the sadistic phase, implies also the struggle with the father's penis in the mother. A special intensity is imparted in this danger-situation by the fact that a union of the two parents is in question. According to the early sadistic super-ego, which has already been set up, these united parents are extremely cruel and much dreaded assailants. Thus the anxiety-situation relating to castration by the father is a modification, in the course of development, of the earliest anxiety-situation as I have described it.

Now I think that the anxiety engendered in this situation is plainly represented in the libretto of the opera which was the starting-point of my paper. In discussing the libretto, I have already dealt in some detail with the *one* phase—that of the sadistic attack. Let us now consider what happens after the child has given rein to his lust for destruction.

At the beginning of his review the writer mentions that all the things on the stage are made very large, in order to emphasize the smallness of the child. But the child's anxiety makes things and people seem gigantic to him—far beyond the actual difference in size. Moreover, we see what we discover in the analysis of every child : that things represent human beings, and therefore are things of anxiety. The writer of the review writes as follows : ' The maltreated things begin to live '. The arm-chair, the cushion, table, chair, etc., attack the child, refuse to serve him, banish him outside. We find that things to sit and lie upon, as well as beds, occur regularly in children's analyses as symbols for the protecting and loving mother. The strips of the torn wall-paper represent the injured interior of the mother's body, while the little old number-man who comes out of the book-cover is the father (represented by his penis), now in the character of judge, and about to call the child, who faints with anxiety, to his reckoning for the damage he has done and the theft he has committed in the mother's body. When the boy flees into the world of nature, we see how it takes on the rôle of the mother whom he has assaulted. The hostile animals represent a multiplication of the father, whom he has also attacked, together with the children assumed to be in the mother. We see the incidents which took place inside the room now reproduced on a bigger scale in a wider space and in larger numbers. The world, transformed into the mother's body, is in hostile array against the child and persecutes him.

In ontogenetic development sadism is overcome when the subject

advances to the genital level. The more powerfully this phase sets in, the more capable does the child become of object-love, and the more able is he to conquer his sadism by means of pity and sympathy. This step in development is also shewn in the libretto of Ravel's opera ; when the boy feels pity for the wounded squirrel and comes to its aid, the hostile world changes into a friendly one. The child has learnt to love and believes in love. The animals conclude : ' That is a good child—a very well-behaved child '. The profound psychological insight of the author of the libretto—her name is Colette—is shown in the way in which the conversion in the child's attitude takes place. As he cares for the wounded squirrel, he whispers : ' Mama '. The animals round him repeat this word. It is this redeeming word which has given the opera its title : ' *Das Zauberwort* ' (*The Magic Word*). But we also learn from the text what is the factor which has ministered to the child's sadism. He says : ' I want to go for a walk in the park ! I want most of all to eat up all the cakes in the world ! ' But his mother threatens to give him tea without sugar and dry bread. The oral frustration which turns the indulgent ' good mother ' into the ' bad mother ' stimulates his sadism.

I think we can now understand why the child, instead of peaceably doing his home-work, has become involved in such an unpleasant situation. It *had* to be so, for he was driven to it by the pressure of the old anxiety-situation which he had never mastered. The anxiety enhances the repetition-compulsion, and the need for punishment ministers to the compulsion (now grown very strong) to secure for itself actual punishment in order that the anxiety may be allayed by a chastisement less severe than that which the anxiety-situation causes him to anticipate. We are quite familiar with the fact that children are naughty because they wish to be punished, but it seems of the greatest importance to find out what part anxiety plays in this craving for punishment and what is the ideational content at the bottom of this urgent anxiety.

I will now illustrate from another literary example the anxiety which I have found connected with the earliest danger-situation in a girl's development.

In an article entitled ' The Empty Space ' Karin Michaelis gives an account of the development of her friend, the painter, Ruth Kjär. Ruth Kjär possessed remarkable artistic feeling, which she employed specially in the arrangement of her house, but she had no pronounced creative talent. Beautiful, rich and independent, she spent a great part of her life travelling, and was constantly leaving the house upon which she had expended so much care and taste. She was subject at times to fits of deep depression, which Karin Michaelis describes as follows : ' There was only one dark spot in her life. In the midst of the happiness which was natural to her, and seemed so untroubled, she would suddenly be plunged into the

deepest melancholy. A melancholy that was suicidal. If she tried to account for this, she would say something to this effect: "There is an empty space in me, which I can never fill!"'

The time came when Ruth Kjär married, and she seemed perfectly happy. But after a short time the fits of melancholy recurred. In Karin Michaelis's words: 'The accursed empty space was once more empty'. I will let the writer speak for herself: 'Have I already told you that her home was a gallery of modern art? Her husband's brother was one of the greatest painters in the country, and his best pictures decorated the walls of the room. But before Christmas this brother-in-law took away one picture, which he had only lent to her. The picture was sold. This left an empty space on the wall, which in some inexplicable way seemed to coincide with the empty space within her. She sank into a state of the most profound sadness. The blank space on the wall caused her to forget her beautiful home, her happiness, her friends, everything. Of course, a new picture could be got, and would be got, but it took time; one had to look about to find just the right one.

'The empty space grinned hideously down at her.

'The husband and wife were sitting opposite one another at the breakfast-table. Ruth's eyes were clouded with hopeless despair. Suddenly, however, her face was transfigured with a smile: "I'll tell you what! I think I will try to daub a little on the wall myself, until we get a new picture!" "Do, my darling", said her husband. It was quite certain that whatever daub she made would not be too monstrously ugly.

'He had hardly left the room when, in a perfect fever, she had rung up the colour-shop to order the paints which her brother-in-law generally used, brushes, palette, and all the rest of the "gear", to be sent up at once. She herself had not the remotest idea how to begin. She had never squeezed paint out of a tube, laid the ground-colour on a canvas or mixed colours on a palette. Whilst the things were coming, she stood before the empty wall with a piece of black chalk in her hand and made strokes at random as they came into her head. Should she have the car and rush wildly to her brother-in-law to ask how one paints? No, she would rather die!

'Towards evening her husband returned, and she ran to meet him with a hectic brilliance in her eyes. She was not going to be ill, was she? She drew him with her saying: "Come, you will see!" And he saw. He could not take his eyes from the sight; could not take it in, did not believe it, *could* not believe it. Ruth threw herself on a sofa in a state of deadly exhaustion: "Do you think it at all possible?"

The same evening they sent for the brother-in-law. Ruth palpitated with anxiety as to the verdict of the connoisseur. But the artist exclaimed immediately: "You don't imagine you can persuade me that you painted that! What a damned lie! This picture was painted by an old and experienced artist. Who the devil is he? I don't know him!"

'Ruth could not convince him. He thought they were making game of him. And when he went, his parting words were: "If *you* painted that, *I* will go and conduct a Beethoven Symphony in the Chapel Royal to-morrow, though I don't know a note of music!"

'That night Ruth could not sleep much. The picture on the wall had been painted, that was certain—it was not a dream. But how had it happened? And what next?

'She was on fire, devoured by ardour within. She must prove to herself that the divine sensation, the unspeakable sense of happiness that she had felt could be repeated.'

Karin Michaelis then adds that after this first attempt, Ruth Kjär painted several masterly pictures, and had exhibited them to the critics and the public.

Karin Michaelis anticipates one part of my interpretation of the anxiety relating to the empty space on the wall when she says: 'On the wall there was an empty space, which in some inexplicable way seemed to coincide with the empty space within her.' Now, what is the meaning of this empty space within Ruth, or rather, to put it more exactly. of the feeling that there was something lacking in her body?

Here there has come into consciousness one of the ideas connected with that anxiety which, in the paper I read at the last Congress (1927), I described as the most profound anxiety experienced by girls. It is the equivalent of castration-anxiety in boys. The little girl has a sadistic desire, originating in the early stages of the Œdipus conflict, to rob the mother's body of its contents, namely, the father's penis, fæces, children, and to destroy the mother herself. This desire gives rise to anxiety lest the mother should in her turn rob the little girl herself of the contents of her body (especially of children) and lest her body should be destroyed or mutilated. In my view, this anxiety, which I have found in the analyses of girls and women to be the deepest anxiety of all, represents the little girl's earliest danger-situation. I have come to realize that the dread of being alone, of the loss of love and of the love-object, which Freud holds to be the basic infantile danger-situation in girls, is a modification of the anxiety-situation I have just described. When the little girl who fears the mother's assault upon her body cannot *see* her mother, it intensifies the anxiety. The presence of the real, loving mother diminishes the dread of the terrifying mother, whose image is introjected into the child's mind. At a later stage of development the content of the dread changes from that of an attacking mother to the dread that the real, loving mother may be lost and that the girl will be left solitary and forsaken.

In seeking the explanation of these ideas, it is instructive to consider what sort of pictures Ruth Kjär has painted since her first attempt, when she filled the empty space on the wall with the life-sized figure of a naked

negress. Apart from one picture of flowers, she has confined herself to portraits. She has twice painted her younger sister, whom she invited to visit and sit to her, and, further, the portrait of an old woman and one of her mother. The two last are described by Karin Michaelis as follows: 'And now Ruth cannot stop. The next picture represents an old woman, bearing the mark of years and disillusionments. Her skin is wrinkled, her hair faded, her gentle, tired eyes are troubled. She gazes before her with the disconsolate resignation of old age, with a look that seems to say: "Do not trouble about me any more. My time is so nearly at an end!"

'This is not the impression we receive from Ruth's latest work—the portrait of her Irish-Canadian mother. This lady has a long time before her before she must put her lips to the cup of renunciation. Slim, imperious, challenging, she stands there with a moonlight-coloured shawl draped over her shoulders; she has the effect of a magnificent woman of primitive times, who could any day engage in combat with the children of the desert with her naked hands. What a chin! What force there is in the haughty gaze!

'The blank space has been filled'.

It is obvious that the desire to make reparation, to make good the injury psychologically done to the mother and also to restore herself was at the bottom of the compelling urge to paint these portraits of her relatives. That of the old woman, on the threshold of death, seems to be the expression of the primary, sadistic desire to destroy. The daughter's wish to destroy her mother, to see her old, worn out, marred, is the cause of the need to represent her in full possession of her strength and beauty. By so doing, a daughter can allay her own anxiety and can endeavour to restore her mother and make her new through the portrait. In the analyses of children, when the representation of destructive wishes is succeeded by an expression of reactive tendencies, we constantly find that drawing and painting are used as means to make people anew. The case of Ruth Kjär shows plainly that this anxiety of the little girl is of great importance in the ego-development of women, and is one of the incentives to achievement. But, on the other hand, this anxiety may be the cause of serious illness and many inhibitions. As with the boy's castration-dread, the effect of his anxiety on the ego-development depends on the maintenance of a certain optimum and a satisfactory interplay between the separate factors.

Melanie Klein (London).

TWO DREAMS

The following dream is reported for the light which it throws on the meaning of silver in dreams and on the female castration complex:—

'I dreamed about money all over the ground; in the frozen footprints were silver coins, 25-cent pieces, 5-cent pieces, and 10-cent pieces. It

was a public highway, dozens of people were walking over it all the time, and yet no one saw the money except myself. I kept picking it up and picking it up; I even called other people's attention to it, they were amazed, but still they didn't see it lying at their feet. I woke up just when I had both hands overflowing with shining *silver* coins, no coppers or bills, but silver '.

The public highway represents (by inversion of meaning) the private parts. In view of the phallic symbol of the foot, the footprints will also stand for the dreamer's vagina. The coins in the footprints should therefore contain a reference to the man's penis. But why are they silver ? The answer is found in the words ' shining *silver* coins, no coppers or bills, but silver '. (The word ' silver ' was doubly underlined in the dream-script.) Since copper and paper-money are both notorious fæcal symbols, the rejection of them in the dream and the emphatic substitution of silver show that in the dreamer's unconscious, the male organ has been assimilated to the image of the fæcal column. This is the equation which the censorship seeks to repudiate, yet betrays by the negation ' no coppers or bills '. The fæcal significance of coppers and bills is evidently too close to the dreamer's consciousness to allow this kind of money to enter affirmatively into the dream ; the censorship therefore makes a positive use only of the silver coins, the shining whiteness of which is intended to conceal (yet actually reveals) their fæcal meaning. The dream thus confirms the equation fæces = penis put forward by Freud in his article ' On the Transformation of Instincts with Special Reference to Anal Erotism ', and also reveals the anal-erotic basis of the phallic meaning of silver. It is the background of anal-erotism which also probably explains the choice of the footprint as a vaginal symbol. The foot is a phallic symbol primarily because it projects from the body. But it is also strong-smelling, as Freud pointed out in the *Three Contributions*, and thus has an osphresiolagnic link with fæces. The symbols of the footprint and of silver in the dream have both, therefore, a coprophilic origin.

The graduated process by which the affirmative ' yes, fæces ' of the Ucs is converted in the dream into the ' no coppers or bills, but silver ' of the Cs, is very instructive. It shows the censorship operating in two temporal shifts which correspond topographically to the work of successive repressing ' instances ' within the mind. The first ' instance ' meets the cathexis of fæces on the frontier of the Ucs and displaces it symbolically on to the ' coppers or bills ' of the Pcs. The ' coppers or bills ' drives on under the transferred momentum of the Ucs and is then halted by the second ' instance ' at the boundary of the Cs. It then splits in two. One part suffers a symbolic displacement of its borrowed cathexis and arrives in the Cs as the fascinating silver ; the other part pushes straight on into consciousness as ' coppers or bills ', but receives in passing the disapproving

stamp of the negation. It would be hard to find a more beautiful example of the dynamics of the dream-formation. The ' coppers or bills ' stands in the Pcs as a symbol of the ' fæces ' in the Ucs ; and the silver in the Cs is a symbol for that part of the ' coppers and bills ' which has not succeeded in pushing directly on into consciousness under the mark of the negation. It is of interest also to note that the negation in the dream-content is not directed explicitly against the idea in the Ucs, but mediately against the ' coppers or bills ' which stands between the silver and the fæces. But behind this negation stands another—the ' not fæces ' which is implicit in the repressive action of the first ' instance ' and forms the negative correlate of the preconscious ' (but) coppers and bills '. As a condition of the dreamer's real or affective acceptance of the meaning of the dream, the silver and the ' *no* coppers or bills ' of the Cs would both have to be negated and replaced by the affirmation in consciousness of the preconscious ' coppers or bills '. The ' coppers or bills ' would then in turn have to be rejected and replaced in consciousness by the negation of the ' not fæces ' implicit in the action of the first repressing ' instance '—that is by the affirmation in the Cs of the hitherto unconscious idea of fæces. The affective or inward acceptance of the interpretation by the dreamer would thus involve a reversal, step by step, of the dynamics of the dream-work.

It is quite in accordance with the anal-erotic source of the dream that the possessive impulse is extraordinarily exaggerated—' I kept picking it up and picking it up . . . both hands overflowing '. Evidently the multitude of penes which are sought in the form of silver coins are not longed for in the ordinary sense of coitus, but as the lost organ of the female castration complex which is now about to be restored, multiplied a hundredfold, to its original seat.[1] The dream also indicates how the basis of the castration complex in a woman may be traceable to a pre-phallic sense of loss caused by the parental exaction of the child's fæces ; and it may be inferred that it is this earlier factor which chiefly accounts for the severity of the later penis-envy in some girls and withholds the full development of the genital sexuality in favour of the anal-sadistic stamp of the witch. In fairy-story and legend the witch longs both for a man and a

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[1] This recalls a case (originally reported by Mrs. Susan Isaacs), referred to by Mr. J. C. Flügel in his interesting article on ' Polyphallic Symbolism and the Castration Complex ', in Vol. V, Part 2, of this JOURNAL. A woman with a severe castration complex sought a multiplicity of lovers, whom she referred to as ' my men ', as a compensation for the lost penis. In relation to silver as a phallic symbol, attention may also be drawn to a dream given in Flügel's article (p. 180), one of the items in which reminded the dreamer of a silver five-pointed star. This proved to be a polyphallic symbol, although the author does not deal with the significance of the fact that the star thought of was silver.

child ; but both of these, according to the well-known equation, are substitutes for the lost penis of the phallic phase in the girl. But what the witch ultimately longs for is not even the penis, but her own lost fæces of the early period of childhood. This is why, according to folklore, she can only be finally laid to rest by being shot with a *silver* bullet.

I shall now bring forward another dream which sheds an interesting light—this time in a man—upon the anal antecedents of the castration complex :—

' Myself and a girl were in need of money. We decided to raise a pig and sell the pork. We drove the fat pig to the packing house over very muddy roads. After selling the pig, the girl, having negotiated the entire transaction and kept me in the background, kept the cheque for the money. We went together to a bank to cash the cheque. And I woke up wondering why she took all the money, giving me absolutely nothing '.

It may be inferred here from the double meaning of the word ' raise ' that the fat pig stands for the dreamer's erect penis, the unconscious assimilation of the latter to the fæcal column being shown by the immediately preceding reference to money and by the fact that the pig is popularly supposed to be a dirty animal. The driving of the pig to the packing house over very muddy roads and the keeping of the dreamer in the background contain a reference to *coitus per anum*. The dreamer is then castrated twice over, the girl keeping first the cheque, and then the money obtained from the bank. There can be little doubt that the girl stands ultimately for the dreamer's mother. The dream then shows, not only how the castration complex may be reinforced from earlier anal sources, but also why the mother rather than the father may be regarded as responsible for the castration—since it is chiefly the mother who trains the child in matters connected with the toilet. The reference to the position of the dreamer in the background is also instructive ; and this in two ways : (1) The dream gives expression to the Œdipus complex, modified by the conception of *coitus per anum*. It may be inferred from this in conjunction with the symbol of the pig, that the unconscious apperception of the penis in terms of the fæcal column is one of the determining roots of this perversion. In so far also as the *coitus per anum* is with the mother, as in the present dream, the unconscious desire may be ruled by the equation of the penis with the body as a whole ; and under the influence of the cloacal theory of birth, what the dreamer really desires is to return to the womb. This being in turn virtually equivalent to castration, castration also is desired—a feature which in the present case coincides with the suspicion that the dismay at being deprived of the money in the dream masks a corresponding wish in the unconscious. On the basis of the equation penis = fæces, the dream also shows that the anal perversion may be regarded as an archaic equivalent of the act of depositing money in a bank ; (2) The close connection

in the dream of the castration complex and the anal idea of being 'kept in the background' is also significant. It suggests that the masochistic compulsion in real life to 'take a back seat' or retire socially into the background may have an unconscious anal motive.

A little silver pig sometimes hangs as a charm on a watch-chain. In the two dreams, the girl has taken the silver and the man the pig. The two choices may be regarded as symbolic of the fate which awaits the anal component at puberty in the two sexes. In the girl the wave of repression removes the interest in fæces far from consciousness; and under the influence of her own beauty-narcissism she strives to see only the beautiful things, the 'shining silver' in the world. But the man remains a realist; he tolerates the pig.

N. J. Symons (Halifax, Canada).

TWO SHORT SUPPLEMENTARY NOTES

I

THE INNER INJUNCTION TO 'MAKE A MENTAL NOTE'

In a former paper [1] I discussed the economic meaning of 'screen-memories' in connection with a phenomenon which I called the inner injunction to 'make a mental note'. We know that the function of screen-memories is to facilitate tendentious forgetting by noting in a specially intense fashion material associated with that which is to be repressed. When children are struggling to effect repressions they have a kind of 'hunger for screen-experiences'; that is, when they experience anything which they can use as a screen-memory they sometimes feel a kind of inner injunction: 'You must make a note of that!' They obey this injunction, and this enables them to forget something else. I gave two examples of this, and I can now add a third, which is particularly clear.

A certain patient recollected that one day, when he was a child, he determined to 'test his memory' by resolving 'for ever to remember' something. This idea occurred to him suddenly as he was out walking and saw an advertisement of a kind of margarine called 'Palmona' or 'Palmin'. He made up his mind that he would never forget this advertisement.

Margarine is a substitute for butter. In association to this the patient thought of a song which he used to sing as a child, though he thought it was not a 'nice' song. The words were: 'My mother always smears the butter on the wall'. At home they always ate butter—never margarine, and it was always impressed on his mind as a child that they had only the very best butter. His mother also laid great stress on the fact that she had

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[1] 'Zur ökonomischen Funktion der Deckerinnerungen', *Internationale Zeitschrift für Psychoanalyse*, Bd. XIII, S. 58.

always been ' genteel ' ; she never used margarine, nor would she ever allow a song like the one the patient recalled. This ' proper ' mother, therefore, was a contrast to an ' improper mother ' in phantasy, who would tolerate margarine and allusions to anal habits. But a mother like that would not be a real mother, but a mother-substitute, just as margarine was a substitute for butter. A real mother seemed to go with real butter ; and a bad mother with margarine.

I must now tell you that the patient's own mother had died when he was a baby. He had a step-mother, whom he professed to have believed to be his real mother, learning the truth only when he grew up. Analysis showed that actually he had known it unconsciously throughout his childhood and had repressed the knowledge at a heavy psychic cost. Thus the antithesis butter—margarine signified mother—stepmother, and the stressing of his step-mother's ' genteel ' nature helped him to repudiate his unconscious knowledge.

After this interpretation it occurred to the patient that the incident of the advertisement had happened just as he was on his way to a class for remedial exercises. At that time this lesson was the very embodiment of horror to him because all his castration-anxiety had attached itself to the orthopædic apparatus used. His mind rebelled against his mother for sending him to this inferno, and so he had looked up at the Palmona advertisement as the goose-girl in the fairy-story looked up at the horse's head, and had said to himself : ' O Palmona hanging there, if my mother knew it her heart would break '. The little boy's thoughts can be reconstructed as follows : ' I have only a wicked step-mother, who sends me to the exercises. Oh, if only my mother were alive ! ' But this thought was objectionable, and he had to subdue it with other thoughts of the opposite kind : ' But yet she is so good and gives us only the best butter (i.e., is the best mother to us) ' and perhaps ' I must never think like that again '. But the conscious thought was ' I must always remember that '.

II

THE DREAD OF BEING EATEN

Not long ago I reported an infantile sexual theory which I had come across in two male patients.[1] It was as follows : In order that a girl may be born a boy must first go back into the mother's womb—be ' stamped in ' or eaten up by the mother. When inside the mother he is robbed of his penis and then reborn as a girl. In both patients this theory had been evolved as a result of a girl-baby's birth in the child's home, and it was the

[1] ' Einige noch nicht beschriebene infantile Sexualtheorien ', *Internationale Zeitschrift für Psychoanalyse*, Bd. XIII, S. 166.

more readily adopted because the boy had a passive-feminine disposition, so that the rebirth was at the same time dreaded and longed for. The idea of ' intra-uterine castration ' seems to be widespread in a vague and undefined form ; the whole material cited by Rank in support of his theory of ' birth-anxiety ' is probably connected with it. Apparently this theory occurs in all those patients whose castration-anxiety has not been verified by the sight of female genitals (or at any rate not only by this), but by observations of a pregnancy or birth. This is especially so when the birth was that of a female baby and the patient's psychic attitude at the moment admitted of an identification with the new-born child (or the fœtus), rather than with the mother. Such children react to the discovery that a child is in the mother's abdomen with the anxious dread : If this is possible, could I myself get into my mother's body again or be eaten up by her ? To the child who dreads being eaten, pregnancy signifies what the female genital does to the child who dreads castration. We can easily realize that fears of this sort regressively express in terms of anxiety the boy's incestuous wishes. We then find that the figures of ' the terrible mother ', of the witch who eats up Hänsel and so forth, appear in the patient's associations. In general, the dread of being eaten by the mother, with this determination, is found in psycho-analyses more frequently than the dread of being eaten by the father, which Freud calls ' the primeval property of the child '.

For obvious reasons the dread of being eaten is in practice indissolubly connected with the idea of being castrated. We cannot say off-hand which dread is the older, and what are the genetic and economic relations of the one to the other. Probably it is generally the case that the dread of castration is the deeper, repressed *motif*, and that of being eaten is its regressive distortion. We can understand this when we remember that Freud has called the phantasy of being in the mother's womb ' the incest-phantasy of the inhibited '. As castration-anxiety corresponds to the incest-phantasy, so the longing for the mother's womb corresponds to the inhibited incest-phantasy, and inhibited castration-anxiety to dread of being eaten.

There is no contradiction in the fact that in our cases the dread of castration and that of being eaten existed side by side in the form of the phantasy of ' intra-uterine castration '. We have the same phenomenon when the obsessional neurotic, in spite of his repudiation of incestuous phantasies, still has through regression the dread of castration, e.g. is afraid of monsters in the water-closet, etc.

There is no need to quote analytical material in proof of the existence of the dread of ' intra-uterine castration '. I will merely point out what abundant proof we have of it in folk-lore. Here we have not only the figures of ' terrible mothers ' who eat their children, but, above all, we have myths

and fairy-tales telling of punishments and perils of castration which have to be faced in caves or other symbols of the womb, for instance, the underworld, and especially hell. But there is one fairy-tale which reproduces in an almost undistorted form the phantasy upon which I have based my researches—the tale of the Nose Dwarf. The associations of one of the two patients whom I mentioned in my last paper showed me the meaning of this story.

The Nose Dwarf has to accompany an old woman home from market. He comes to an enchanted castle and there, by eating a magic meal, he is turned into a porpoise and has to serve for a number of years in this guise, being finally released with a long nose. When we recollect that in the one patient the dread of being turned into an animal played the chief part, and that we were able to interpret it analytically thus: animal = embryo = girl, and, moreover, that the monstrous nose (= monstrous penis) is an over-compensation for thoughts about the lack of the penis, we can interpret the fairy-tale as follows: the Nose Dwarf is enticed into the mother's womb, is there changed into a girl and born again, this time without a penis.

Otto Fenichel (Berlin).

BOOK REVIEWS

Introductory Lectures on Psycho-Analysis. (Second and Revised Edition.) By Sigm. Freud, M.D., LL.D. Authorized English translation by Joan Riviere. Preface by Ernest Jones. (George Allen & Unwin, Ltd., London, 1929. Pp. 395. Price 16*s*.)

It is not necessary to say anything further here about this well-known book, which has established itself as the classic introduction to the study of psycho-analysis. In the revised edition, Mrs. Riviere has, with the scrupulous care characteristic of all her work, made a number of alterations in accord with the changes in nomenclature that have taken place since the book first appeared.

E. J.

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Die Grundlagen der Psychoanalyse. By Heinz Hartmann. (Georg-Thieme-Verlag, Leipzig, 1927.)

When a new empirical science can look back over several decades of research, it is not only permissible, but it becomes a duty to take stock of its principles. In the earlier years of psycho-analysis there was already no lack of critical, methodological essays of this sort. But they gave the impression of being over-precipitate and premature, and also one noted in them a tendency, due to ambivalence, to substitute mere theoretical considerations for the thorough empirical work which should accompany such writings.

Hartmann's book stands in fundamental and welcome contrast to these earlier works. It shows a sense of methodology which gives evidence of a thorough empirical knowledge of the theory and practice of psycho-analysis and is thereby completely justified. It examines the principal concepts of psycho-analytical theory; hence it is a methodological treatise on psycho-analysis as a *science* and not an inquiry into psycho-analysis as a practical and technical method.

For an examination on these lines to be successful it is first of all necessary that the writer should have thoroughly mastered the science in question, both as regards the scientific technique which it employs and the mass of knowledge which it has thus gained. And further, he must be able to take a survey of the whole of the empirical sources from which the said scientific theory derives and the concepts upon which it is based and to turn upon them the searchlight of his criticism for the benefit of his readers. Dr. Hartmann has this capacity. He has also studied the kindred subjects of experimental psychology, thought-psychology, phenomenology, the psychological theories of modern psychotherapy and psychopathology as well as scientific theory in general (Richert). Hence he is in

a position to contrast the conceptual system of psycho-analysis with that of pre-analytic psychology and psychotherapy and thus to impart to it a greater plastic distinctness.

No less important than happy in its presentation is the author's discussion of those systems of psychology whose exponents feel they have fulfilled their main task when they have given an account of cognitive relations and have described the manifold character of mental experience, with the conclusion that there exists here a cardinal difference between psychology on the one hand and the natural sciences, with their reasoning from cause and effect, upon the other. Hartmann, on the contrary, holds that the claim of psycho-analysis to take rank as a full science is justified precisely by the fact that it has woven a mesh of discoveries and concepts by means of which it is able to reduce an apparently inextricable confusion to certain definite, recurring laws. The understanding and description of mental phenomena are merely the indispensable preliminary task of psycho-analytic research ; the real scientific work—reduction to type and law—follows after.

This idea permeates the whole work and crystallizes out in the successive discussions on the concepts of the unconscious, the libido, psychic energy, etc. In this connection I have a criticism to make. When the author absolutely *identifies* the scientific method of reduction with the method of the ' natural sciences ', instead of contenting himself with showing the analogy between the two, he is classing psycho-analysis somewhat too summarily and without sufficient differentiation amongst the natural sciences. Critics might legitimately point out that, however various may be the objects and methods included under the comprehensive term ' natural sciences ', the specific mode by which psycho-analysis apprehends its material (though we admit this is only a preliminary to the real work) must be reckoned amongst the essential characteristics of this science, and it would lead to difficulties if, without stating the important differences, we grouped the psycho-analytical mode with the modes of perception and observation characteristic of the other natural sciences which investigate the world of physical phenomena. Not sufficient care has been devoted in the book to the examination of the specific mode by which psycho-analysis acquires its material. The author tells us that this is because he was consciously restricting his scope. As a result too one-sided an emphasis is laid on the characteristics of psycho-analysis as a ' natural science '. The present reviewer would prefer to describe it as a ' quasi '-natural science, and (while in agreement with the author as regards the facts) to stress its *empirical* character, but at the same time pay due regard to the factors which differentiate it from the other natural sciences.

In the first section of the book (' Psycho-Analysis as a natural science ') Dr. Hartmann rightly points out, in opposition to the school of Husserl,

that psycho-analysis deals with ' real psychic processes in real individuals ' and that its task is to discover not *essential* but *causal* connections. ' All temporal changes, mental no less than physical, must be brought under the category of causality ' (S. 10) He differs from Rickert (in our opinion rightly) in maintaining that the principal aim of the natural sciences is not so much to build up a conceptual system as to gain an insight into the laws governing the natural processes (S. 9). ' Thus the concepts of repression, resistance, etc., comprise elements associated by the laws which they obey ' (S. 10). Here the author is in agreement with Alois Riehl, who justly criticizes Rickert on this point and brings out the ' concept of law ' in the natural sciences. ' The laws already discovered are applied to the new, unclassified material '. Dr. Hartmann is right ; the application of the logical principles of scientific thought to mental life cannot be disputed. ' We have *explained* a process when we have succeeded in discovering by what law it is governed '. ' But merely to demonstrate an intelligible connection cannot be held to be an explanation ' (S. 11). The task of psycho-analytical, as of all scientific, theory is the reduction of qualitative multiplicity. ' Just as chemists do not characterize a substance by enumerating its qualities, but rather by stating the elements of which it is composed and the mutual relation of the atoms, so psycho-analysis indicates mental states and their modifications not by the qualities of experience accompanying them, but by the combination or opposition of (relatively) elementary mental processes with whose dynamics we are familiar ' (S. 13).

In the second section Dr. Hartmann discusses the applicability of psycho-analysis to the mental sciences. He dissents from Dilthey's view that psychology is of value to the mental sciences, and especially to history, not because it explains, but only because it describes and understands. ' It is not ', says Hartmann, ' the essential character of psychology as a science regulated by laws which prevents its occupying a position of importance in relation to the mental sciences. Rather it is its incomplete development, the immaturity of its method and the restriction of its scope to certain groups of facts ' (S. 29). On the other hand, psycho-analysis can render very special services to mental science : ' It penetrates to the innermost core of mental life and to its full content, to the unconscious and the unity of the personality ', and thus its findings may fruitfully be applied in the realm of mental science even where other psychological methods are doomed to fail ' (S. 35).

In connection with Richert's differentiation of natural science (as a science which seeks to discover general laws) from history (as the investigation of single occurrences), the author says that psycho-analysis, even when it is examining mental *development*, interests itself essentially not in individual development, once occurring, but in the laws by which all

development is governed. Only in such presentment of history as Freud's account of the evolution from the primal horde to civilization have we a ' thus and not otherwise ' in development, that is, an historical standpoint (S. 36).

In Section III (' Understanding and Explanation ') the author continues his refutation of the idea that the function of psycho-analysis as a system of psychology is to ' understand '. It is certainly not the business of psycho-analysis to ' understand ' in the sense of ' apprehending an irrational sensory product ', nor is it sufficient to ' apprehend real mental existence ' in the sense of ' retrospective experience ' [*Nacherleben*]. In particular, Hartmann discusses Jaspers' views and argues against his opinion that ' evidence through direct experience ' is a criterion of correctness. An ' intelligible ' connection, accompanied by evidential feeling, may be nothing but the semblance of a connection. This applies to the understanding of inner, mental processes as much as, or even more than, to that of processes external to the subject. And further, understanding in the sense of the retrospective experience of real psychic happenings is limited by two groups of facts—by unconscious mental life and by the processes which we include under the term ' somatic irruption ' [*somatischer Einbruch*] (Schilder). ' But the unconscious intermediate links, such as the unconscious influences at work on conscious states and processes, are not *experienced*, and therefore cannot be retrospectively experienced ' (S. 51). The ' intelligible ' connection, which can be so experienced, may conceal the true process. Into this somatic factors may enter and this, again, ' makes it essentially impossible for understanding by retrospective experience to be, as it were, a substitute for explanation '.

The author dissents from those who, by an extension of the concept of ' understanding ' profess to ' understand ' even those actions of whose motivation the subject himself is unconscious. Hartmann thinks that this conception ' takes us a long way from the original concept of understanding in the sense of retrospective experience '. ' Logically considered, this pseudo-understanding is a compromise between empathic understanding and an hypothesis ' (S. 54).

I do not perfectly follow the author here. In my opinion, one cannot, without doing violence to language, withhold the term ' understanding ' from the unconscious reaction of A to unconscious processes in B. Hartmann's fundamental position, that for psycho-analysis experience is only a point of departure and not an ultimate goal, remains undamaged even if we include under the term ' understanding ' the indirect apprehension of unconscious processes. ' Understanding ' (in this extended sense of the term) provides the material, the data of psycho-analytical science ; it is only through causal reasoning (explanation) that this material comes to form the content of scientific concepts and laws. In this connection, I

think, the author does not quite do justice to Binswanger and Scheler. The doubtless necessary emphasis which he lays on the causal-rational factor prevents him from noting sufficiently the pre-rational character of the data of our knowledge and the pre-rational mode in which they are presented to us.

The author is certainly right in saying that some fundamental concepts of psycho-analysis, such as that of condensation, fixation or repression, are not ' intelligible ' (in the sense that they can be retrospectively experienced), but are theoretical constructions. Nevertheless, the pre-scientific material upon which these scientific concepts are built up may be acquired by ' understanding '. No scientific concept is intelligible as experience alone ; in both natural and mental science that which is experienced, the datum, is only the material absorbed in the concept.

Hartmann rightly points out that psycho-analysis as a science has for its goal the bringing of facts into their causal connections, and that Freud always keeps this aim before him, even when he uses ' intelligible ' [*sinnvoll*] and ' causally determined ' as synonymous terms.

At the end of the section the author softens his criticisms with the assurance that ' he does not by any means intend to assert that understanding has no value for psychology ' (S. 60). ' We must not forget that the originating of the voluntary action in the act of will is the prototype not only of intelligible, but also of causal relations. But the concept of causality—and this is the crucial point—has liberated itself from its origin in causal experience : thus experience is no longer the criterion of causal connection '.

In Section IV the author discusses ' The method of free association '. In this connection he points out that the psycho-analytical view that the train of thought is determined by unconscious aims is allied to Achs' theory of ' determining tendencies ', and he shews how this view has the advantage over the notion of the laws of association and the tendencies to reproduce and perseverate, factors which are of a merely secondary significance. ' Complexes ' which may determine trains of thought are defined by him as follows : they are, ' in the psycho-analytical sense of the term, groups of ideas and thoughts held together by affective and instinctive attitudes of mind '.

I must protest against part of what the author says about the censorship and the ego-ideal—at least if his intention was to reproduce Freud's view. We read (S. 68) : By the censorship we mean ' a psychic institution which is at the service of the ego-ideal—a special organization within the ego—and whose task is to keep out of consciousness all such forces as would be likely to disturb the ego in its function of advertence to reality. Amongst these forces we reckon all ideas and thoughts representing tendencies not objectively directed, whose translation into reality would

jeopardize the attainment of the logical goal of the thought-process ' (S. 69). On the other hand, it must be pointed out that the ego-ideal and the censorship have another and quite opposite function as well—that of withholding from consciousness everything not in accordance with the ideal (wishes), and this includes both the inner *and outer* realities at variance with it. The ego is to be guarded from disturbance not only in so far as it ' adverts to reality,' but, above all, in its subordination to the pleasure-principle. By way of and through the censorship the ego wards off everything inconvenient to itself, and this includes, perhaps first and foremost, reality. Moreover, Freud (in *The Ego and the Id*) reckons this very testing of reality amongst the functions not of the super-ego, but of the ego. This, however, is open to discussion.

Section V deals with the unconscious. The introduction of the unconscious psychic system can *not* be justified (S. 78) by the statement that ' only the hypothesis of the unconscious gives us a complete causal connection in the psychic realm '. ' The psychic (or, from the standpoint of parallelism, the associated cerebral processes) is throughout subject to influences from the physical side, and, conversely, there emanate unremittingly from the psychic (or the cerebral process) influences which pass by way of the body to the outside world '. There is, therefore, no such thing as a complete causal connection in the psychic realm. The existence of such a connection could be maintained only on the metaphysical ground of a ' universal parallelism ' or a ' spiritual monism '. But even without the hypothesis of a complete psychic causal connection psychology remains an *independent* science.

The author is right in principle, but on the other hand we must observe that his sketch does no more than indicate the problems. It may be asked whether the hypotheses of interaction and of parallelism are not both based on the false assumption by which the physical and the psychical are unhesitatingly regarded as two co-ordinate *objects*, whereas really what has primarily to be investigated is simply the relation between two *methods*, the somatological and the psychological. Methods neither interact with nor run parallel to one another ; at most their *results* can be associated. How far this association is correct can be decided only in each particular instance and empirically.

Schilder's conception of ' operative value ' and ' alteration of *niveau* ' does not, in Hartmann's view, justify the assumption of an unbroken psychic causal connection. When ' somatic irruption ' occurs, ' purely psychic displacements of energy ' are ' *causally* determined by an organic factor ' (S. 79). All the same there is ' a relative independence ' of the psychic processes ' in relation to the operation of somatic influences ', comparable to the relative independence of the reactions of organisms to stimuli, which are not the *causa causans* of a biological change, but ' in

every case only the exciting causes by which potentialities become actualities '. Thus, although there is not an unbroken causal connection in the psychic, there is yet a certain continuity, which, however, is possible only through extension to the unconscious.

The account of the unconscious of psycho-analysis given in the same chapter is an accurate presentation of Freud's theory. ' The unconscious is apprehended with the aid of inferences from analogy ' (S. 85). When we speak of the unconscious we are making an hypothesis. ' The value of hypotheses in this, as elsewhere, is that they enable us to grasp the laws which govern the relations of phenomena ' (S. 86). To verify the unconscious *as the unconscious* [1] is not possible perceptually. The unconscious is determined by thought ; it is always something ' conjured up in thought ' [*ein Hinzugedachtes*] (S. 86). Assumptions about unconscious processes may be verified by ' the possibility of bringing into present consciousness ' past experiences which were unconscious (S. 86) or sometimes by the subsequent testimony of other persons. Because of the ' rationalizations which falsify the true connections ' introspection alone cannot ' be regarded as the necessary condition of accepting assumptions about unconscious processes ' (S. 88). Of course introspection cannot be eliminated ; it can ' constitute a control for the theory of the unconscious, but on the other hand the rules of psycho-analysis are in their turn a control for the reliability of introspection. This has been generally overlooked ' (S. 88). To a limited extent it is also possible to verify hypotheses about the unconscious experimentally (cf. the experiments of Roffenstein, Betlheim and Hartmann, Nachmansohn), and, further, we may find confirmation of them by studying primitive customs, myths and the psychoses.

At the end of Section V Hartmann corrects a notion of Freud's which, from the theoretical standpoint, is open to criticism. In the psychic sphere Freud sets the unconscious, as the real, in antithesis to the conscious, as the apparent. But this is simply a theoretical calculus : ' consciousness in psycho-analytic theory does not mean merely perceptual recognition ; it is a psychic process, no more and no less real than the (psychological) unconscious ' (S. 90). ' Consciousness in the theoretical sense, however, means something quite different, something which is no more a possible object for examination by psycho-analysis than by psychology in general ' (S. 90).

Chapter VI deals with ' psychic dynamics '. In the main we may content ourselves with saying that the author sets forth correctly the psycho-analytical theory ; the conceptions of mental processes as a play of energies, of repression and of resistance, of the separability of idea and accompanying affect, of displacement and condensation. He skilfully

[1] Reviewer's italics.

shows the relation of psycho-analytical theory to pre-analytical investigations, and those conducted, contemporaneously with psycho-analytic research, by exponents of experimental and ' thought '-psychology. From his account, analysts on the one hand may learn how in various ways the quite different methods of these other schools have brought confirmation of the findings of psycho-analytic investigation, and on the other psychologists of these same schools will find it easier to understand psychoanalysis. In Chapter VII, dealing with the analytical conception of symbols, the author brings it first of all into connection with the work of Rank and Sachs : *Die Bedeutung der Psychoanalyse für die Geisteswissenschaften.* ' We must not make the *generalization* that symbols are formed as the result of repression '. ' Distortion (for instance, of the latent thoughts in dreams) by symbolic representation must be regarded as co-ordinate with and not subordinate to distortion through the operation of the censorship ' (S. 100). He stresses Freud's view that there is an ultimately genetic meaning in symbolism, and it is to this that he traces the types of symbol. ' At the roots of symbolism are thoughts, wishes and instinctive attitudes which we must recognize to be " universal in humanity " '. At the same time Hartmann refers to Marke's writings to explain the ' uniformity in mental life '. The examination of symbols in other spheres than those of neurosis and dreams—in folk-lore, in wit, in myths and in psychosis—affords satisfactory confirmation of the connections discovered and affirmed by psycho-analysis in relation to neurotic and dream-symbolism. For instance, if we observe a schizophrenic, the interpretation of a symbol will emerge ' as it were spontaneously, when one minute a thought appears without disguise and the next in a symbolic form (104). Like Schilder, the author regards the schizophrenic's mode of thought with its wealth of imagery and its load of symbols as the result of ' an incomplete thought-process ', and he cites Jaensch's ' eidetic images ' in support of the notion of pictorial thinking as a preliminary phase of developed connected thought. In this chapter again the author urges that we should realize ' that to psycho-analysis symbols are not merely the points of departure for intelligible interpretations, but that analysis tries to establish the laws by which symbolism is governed within the causal psychic nexus '.

At the end of the section the author refers to the experimental studies of symbolism by Schrötter, Roffenstein, Nachmansohn, Betlheim and Hartmann. The two last caused patients suffering, e.g. from Korsakoff's disease, ' to learn pieces of prose of gross sexual content and to reproduce them after periods of varying length. The ideas which then emerged bore somewhat the same relation to what had been learnt as does the symbol to the idea symbolized. One woman, for example, learnt the words : " The man introduced his rigid penis into her vagina ". In reproducing this

sentence, the patient said : " He placed the knife in her vagina ". Some days later she said : " He stabbed her " '.

I question whether these experiments really afford proof any more cogent than that of our experience in the analysis of dreams. In the story learnt by Korsakoff's patients we have ultimately just the same kind of starting-point as when we find symbolized in a dream a verifiable incident of the previous day as of the past. Obviously the value of these experiments is not their greater logical cogency as proofs, but the fact that they can be carried out in front of a third person or a whole audience.

There is another criticism which I should like briefly to make : Hartmann's exposition of symbolism shows plainly that it is not enough to consider the subject from the purely causal, scientific standpoint. In my opinion, philological considerations must also come in, if we are to have an accurate understanding of the subject.

In Chapter VIII (' The theory of the instincts ') the author first outlines the analytical concept of the instincts, following in this Freud's studies : ' Instincts and their vicissitudes ' and *Three Contributions to the Theory of Sexuality*. He then goes on, in agreement with Schilder, to draw a line of demarcation between the concepts of instinct and of will. ' Will is ultimately directed towards objects and not towards gratifications ' (S. 111). Yet the points common to instinct and will are ' in the analytical view more fundamental than their differences. Even voluntary actions may largely be conceived of as the operation of instinct-prompted attitudes '. He shows further that thought, memory, judgement and forgetting are all conditioned by instinct and that the psychology of the instincts should throw a light on the phenomenon of perception. ' When we emphasize the fact that the basis of mental life is instinct, the biological trend of psychoanalysis is evident '. A great advantage of psycho-analytic psychology is that it is supported by biology. Whether the hypothetical application of psycho-biological views to general biological and morphogenetic questions (Freud, Ferenczi) is legitimate ' can be decided only by its acceptance and verification by evolutionary biology ' (S. 114).

In discussing the analytical pleasure-pain theory, Hartmann (once more rightly attempting to controvert a merely phenomenological differentiation of mental qualities) admirably formulates what he calls the ' Fechner-Freud ' thesis as follows : ' But here we are not dealing with any such antithesis of two qualities. The Fechner-Freud thesis is rather this : that certain displacements of energy, metapsychologically deduced and transcending consciousness (i.e. diminution and increase in excitation) come under the category of the quality pleasure (or pain) (S. 115).

' The regulative function of the pleasure-principle plays a great part in biological considerations also ', but ' we must beware of imagining too intimate a connection between pleasure and the satisfactory working of

biological interests ' (S. 115). We have only to think of how in the course of ontogenetic evolution the domination of the pleasure-principle has become restricted through the necessity for the mental structure's adapting itself to its environment. ' In any case the argument seems cogent that even in the psychogenetic evolution of instinct [*Triebe und Instinkte*] the principle of selection must be one of the conditioning factors ' (S. 116). But the pleasure-principle must not be thought of simply as ' a means of which the reality-principle avails itself for the purpose of adaptation ' ; it has a considerable measure of independence. We have evidence of this in Wasmann's researches (referred to by Brun) in connection with the ' guests ' or ' parasites ' in the ant-kingdom. The ants look after the parasites on account of the intoxicating properties of their exudations. But this hospitality, exercised apparently in the interest of the pleasure-principle, may be a serious menace to the existence of the state, for the ants neglect their young and the parasites are enemies in their midst. Here, side by side with ' natural selection ' we have an undoubted instance of ' libidinal selection ' made by instincts dangerous to the race (S. 117).

Hartmann goes on to a concise and accurate exposition of Freud's theory of the ' repetition-compulsion ' and the development of his theory from the differentiation of the concepts : ego-instinct and sexual instinct, passing on to the concept of narcissistic libido, and thence to the antithesis of eros and death-instinct. ' We may expect that biology will determine which definition contains the more fundamental antithesis ; the older conception of ego and sexual instincts on the newer, of eros and the instinct of destruction ' (S. 119).

Chapter IX deals with the concepts of psychic energy and the libido : the non-spatial nature of the psychic requires a concept of energy not simply physical. ' If we eliminate the spatial constituents directly or indirectly included in " energy " as conceived of in physics : measure, direction and velocity, we shall have the following definition of energy : the capacity for overcoming resistances, or, in an amplified form, the capacity for bringing about changes ' (S. 124). The most general differentiation made by psycho-analysis in the forms of mental energy according to its modes is that of energy capable of free discharge and energy which is bound (S. 125). According to Freud, the source of the quantities of free energy is essentially in the instincts. The system Cs is responsible for the ' directing and suitable allocation of the mobile quantity of cathexis.[1] ' Consciousness performs this regulative function by hypercathexis of selected impulses and thoughts ' (S. 126). The difference between the modes of operation in the system Cs and the system Ucs may be expressed in terms of energy as follows : The greater susceptibility to displacement

[1] Freud, *Die Traumdeutung*.

of the cathexes in Ucs as contrasted with the inhibition of the freely-moving quantities of energy where the ' testing thought-processes ' are at work (Freud). To assume that ' psychic energy disappears in the phenomena of discharge and finds exactly corresponding expression in the motor effect produced ', would be to ' presuppose that psychic energy can be converted into other kinds of energy—a notion about which we can at present affirm nothing '. ' Let us therefore leave the other possibility open. namely, that the quantity of psychic energy is not diminished by discharge, but rather that displacement takes place in different kinds of discharge ' (S. 127).[1] Freud differentiates kinds of energy according to kinds of instinct, e.g. the energy of the sexual instincts and the energy of the instincts of destruction. A third kind of energy is that which is ' in itself indifferent ' (Freud) and proceeds from the store of narcissistic libido. This energy may ' be superadded to a qualitatively differentiated erotic or destructive impulse (Freud) and also defrays the cost of the displacements of energy which take place in thought and the other ' higher ' mental processes (S. 130).

Psycho-analysis assumes that one form of psychic energy can be converted into another. ' Speaking quite generally, we may say that the struggle between sexuality and self-preservation is enacted, so far as it can be expressed in terms of psychic energy, in transformations of narcissistic into object-libidinal energy and *vice versa* ' (S. 131).

Passing to the concept of the libido, the author shews that in psycho-analysis it does not signify ' sensuous pleasure ', but simply denotes energy. In psycho-analysis the concepts ' instinct ' and ' libido ', although they have reference to both mental and physical processes, stand for the psychic : ' the *nature* of the relation of the psychic to the organic processes which we believe to be associated with it is a subject outside the scope of psycho-analytic inquiry ' (S. 132). ' On the other hand, no system of psychology can ignore the fact of the interaction of mental and physical processes '. It seems as though psychic and physical energy were interchangeable (hyperosis can take the place of chloroform). ' The same physical systems may be modified on the one hand by psychic and on the other by organic processes ' (S. 132).

Hartmann cites Lieder, Schilder, v. Grot, Kauders, Heyer and Schwartz in support of the assumption that there is reciprocal action of psychic and physical energy and that they can be assigned to definite regions of the brain. He discusses the difficult question : ' How is it possible to assume that the psychic operates upon the physical and conversely the physical on the psychic, and yet to regard the physical world as a *complete* system

[1] Cf. the present reviewer's discussion of displacement of energy in the processes of desexualization. *Beiträge zur Metapsychologie.*

of energy ? ' and he also considers the problem of the relation of the theory of psychic energy to the hypothesis of interaction and parallelism. He concludes the discussion as follows : ' The hypothesis of psychic energy is not essential to either explanation of psycho-physical parallelism, but both are compatible with it. The decision for or against the energetic view of mental life depends on questions of the expediency of forming psychological theories. Psycho-analysis must decide in its favour ' (S. 135).

Chapter X (' The ontogenesis of the sexual instinct ') gives accurately and in a connected form all the principal points in Freud's theory of the different levels of organization, the component-instincts, infantile sexuality, the Œdipus complex and the genesis of the super-ego, and further the theory of fixation, regression and sublimation (this last and other points he connects with Bernfeld's exposition of the subject). As this critical notice is principally intended for analysts versed in their subject, I will not give an account of what he says on these points, nor of all the other passages in the book which reproduce the psycho-analytical theory. I will rather comment on his methodological and fundamental standpoint. For instance, he insists that the psycho-analytical ' concept of types ' of levels of organization is not ' by any means a concept of value '. On the other hand, the teleological point of view (of course, in so far as it is purely heuristically held) is not antagonistic to causal inquiry, but is rather necessary to biology and therefore also to psycho-analysis.

Now it is incorrect to assert that analysis takes no cognizance of acts determined by considerations of ethical value. Even psycho-analysis has cognizance of ' self-sacrificing love ' (Scheler). But to answer the question whether the values, towards the realization of which the sublimated tendencies strive, *have* objective validity is not the business of psycho-analytic inquiry and is outside its competence. At the end of the section the author discusses the possibilities and limitations of an analytical science of character. ' The (in the narrower sense) sexual-psychological facts of evolution will in themselves naturally provide only a relatively small basis on which to build up a real theory of character '. The concept of identification has helped especially to enlarge this basis in the direction of ego-psychology. But nevertheless ' the attempt of analysis to evolve a genetic science of character must be only partly successful ' (S. 152).

In Section XI (' Psycho-Analysis and psychiatry ') Hartmann shows that the theory and methods of psycho-analytic research have greatly enlarged the possibilities of psychiatric work. He illustrates this point in particular in a discussion of the analytic view of the ætiology and dynamics of melancholia and schizophrenia, prefacing this discussion by an account of the psycho-analytical ætiology of the neuroses, which is distinguished by its genetic, topographical, dynamic and economic points of view. But ' there can be no question of psycho-analysis ' being able by itself to build

up the whole structure of psychiatric science—the fields of psycho-analysis and psychiatry are two intersecting circles ' (S. 155).

The question is ' what value for clinical research is to be conceded to the psycho-pathological analysis of psychotic states and processes ? ' If such analysis confines itself to descriptive phenomenological methods (Jaspers) its value in clinical medicine is doubtful. But it is different when we call in the aid of psycho-analysis. ' To analysis the central points and the delimitations of different diseases are not determined solely by the phenomenological findings but, above all, by the dynamic-energetic peculiarities of the morbid process ' (S. 156). ' No mental processes, not even those of insanity, can be fully understood without reference to the mental structure of the person in whom they take place. Any scheme of the morbid process which does not include the personal factor can never by itself be a fair representation of the full reality of the psycho-pathological processes. Every psychic symptom, including those occurring in organic processes, not only may but must be conceived of both descriptively as a phenomenon, and also from the psychogenetic standpoint '.

With regard to the part played by the organic and the psychic factor in the ætiology of the psychoses, Hartmann says, in reference first of all to schizophrenia, that in this disease as in the neuroses, we must speak of a ' complementary series ' (Freud), but that in schizophrenia the accent falls rather on the organic factor (S. 164). (Schilder's *Prinzip des doppelten Weges*.) On the other hand Freud holds that libidinal regression—and regressive processes are characteristic of schizophrenia—is by no means a purely mental process. ' In the concepts of fixation and regression, and in their application to the psychology of the neuroses and psychoses, we have the second notion which psycho-analysis has brought to bear, directly and fruitfully, upon the development of psychiatry ' (S. 165).

Again, the organic illness of epilepsy may be described in terms of psychology. In general there is no organic disease in which ' the fundamental possibility of psychotherapeutic influence can be denied ' (S. 166). Even the organic psychoses may be described in psychological terms (Ferenczi, Hollòs, Schilder). But ' it does not enter into anybody's head to try to establish by psychological methods *why* an individual succumbs to " paralysis " '. ' Assuredly in this sphere psychological inquiry is relatively unimportant from the *clinical* point of view : we should never diagnose ' paralysis ' on grounds of analytical considerations. But this does not affect the *scientific* importance of this line of work ' (S. 167).

Chapter XII deals with problems of ethical values. One strong motive for the repudiation of psycho-analysis is ' a belief that ethical values would be depreciated if the mental states in which they are realized could be discovered in impulses of a low order '. But ' the origin of a mode of behaviour, an action or a sentiment does not determine its value '. ' And,

further, there is an ethics of science which does not permit the rejection of a theory for such reasons ' (S. 169).

Even though psycho-analysis tries to ' reveal the affective background of what are apparently the most rational attitudes, that does not mean that ' the making of such corrections and psychological subtractions . . . involves a relativist position with regard to the possible objective validity of its findings '. Again, a pragmatic view ' according to which the truth of our scientific knowledge is to be determined by the application to it of the category ' useful—harmful can emphatically not . . . be deduced from the principles of psycho-analysis ' (S. 170). ' The strongest warning should be given against a possible misunderstanding ; evidence that unconscious and instinct-conditioned attitudes are playing a part in the process of acquiring knowledge . . . may never be used as a polemical argument to confute scientific opponents '. ' In individual cases there is always the possibility that the rational arguments of one man who is biassed by irrational motives may yet be more cogent than those of his opponent in whom this particular source of error . . . is absent ' (S. 171). Moreover, the question of what constitutes ' scientific objectivity ' from the psychological point of view, has not as yet been systematically thrashed out.

A sharp distinction should be drawn between the task of logic and that of psychology. The former ' states the conditions of valid judgements ' ; the latter examines actual thought-activities as part of the natural process. The same sharp delimitation is to be applied to all setting-up of standards ; the standards of ethics, of æsthetics or jurisprudence. It is not *truth* but *validity* which is to be predicated of values. The objectivity of any science which makes reference to values can be based only on a philosophy of values, and therefore is outside the scope of psycho-analysis as a purely empirical natural science. But in contrast to the objects dealt with, say, by physics and chemistry, ' the (psychological) formations which are the proper study of psycho-analysis and which centre in personality are always at the same time objects of evaluation, and it is a task in itself, and one which has to be mastered, to keep entirely free from such appraisement of value when we are pursuing the scientific examination of these objects ' (S. 173). ' Clear discrimination between the establishing of facts and the appraisal of values ' is seldom satisfactorily achieved, especially in so-called pathographic writings. ' Evaluations are subjective in the sense that empirical science can neither " prove " nor " disprove " their normative validity '. And to take refuge in ' biological values ' and ' evolutionary tendencies ' is not to secure the objective basis for which we seek.

In the concept of mental disease there often lies hidden a judgement of value, possibly with reference to social capacity. ' Pathographical accounts of culturally important phenomena ' are justified only when they ' bring out clearly the line of demarcation between the subjective adjudging of

values and the empirical scientific establishing of facts ' (S. 176). On the other hand, ' the comprehension of mental processes in one particular intellectual sphere (that of creative production and genius) involves a certain degree of understanding of values '. ' The psychologist who undertakes the task of passing scientific verdicts upon men of intellect must not be blind to values '. A ' defective understanding of values ' would damage his ' chances of acquiring empirical knowledge ' also. This (and not considerations of value and fears of depreciation), is the ' reason for asserting that it is not everyone . . . who ought to venture on the pathographical estimation of persons of genius ' (S. 176).

' Where in cultural and social problems the psychiatrist either actively intervenes or passes judgements of value, he does so not in his character of *savant* but rather in that of philosopher or politician '. It is never right for him to give the impression that his appraisal of value ' follows with logical necessity from the facts that he has established empirically '. ' The psychiatrist should be particularly chary of dubbing a cultural phenomenon "pathological" '. Even if it is not so intended ' the effect is similar to that of a negative judgement of value ' (S. 178).

Psycho-analysis as an empirical science cannot set up any ethical aims or propose any philosophy of life. Of course, in Freud's works we do meet with evaluations, but these are not integral parts of the psycho-analytical theory. ' For the most part his personal attitude is kept quite in the background, behind the objective content of his writings (S. 181). ' Psycho-analysis can teach us certain essentially practical modes of behaviour, which are the psychological pre-requisite for the realizing of particular values, but must never be construed as actual appraisals of value '. ' The therapeutic task of treating neurosis by psycho-analysis must be kept quite apart from the adopting of any ethical position '. ' Quite possibly, in endeavouring to restore his patients to health, a nerve-specialist may advise a certain course of conduct which he holds to be of low ethical value '.

We shall guard against the notion that psycho-analysis takes up a partisan attitude for behaviour based on the promptings of instinct, if we look for a moment at the stress which it lays on the ego-tendencies. The therapeutic goal of adaptation to reality must not be interpreted as an ethical postulate. When we compare the mode of work of certain learned men with the reassurance-ceremonial of obsessional neurosis, we must not be thought to be passing an adverse judgement of value. Similarly ' when we demonstrate that social behaviour, for instance, is often based on suppressed (unconscious) sadistic impulses, we do not hereby belittle its ethical value ' (S. 182).

Even though it is not permissible for psycho-analysis ' to penetrate into the sphere of ethical evaluation ', that is not to say that it has nothing to

contribute to a psychology of ethics. Hartmann illustrates this by a short sketch of Freud's account of the genesis of the super-ego. According to the author, we can differentiate psycho-analytical types of ethics, e.g. a narcissistic as distinct from an obsessional neurotic type (S. 185). On the other hand psycho-analysis is in a position to distinguish pseudo-ethical from genuinely ethical behaviour. Referring to Kant's *Grundlegung zur Metaphysik der Sitten*, Hartmann says that to the psycho-analyst ' it will appear difficult to believe that the *basis* of moral value is *conscious* " good will ". Here we may expect that psycho-analysis will do legitimate and conclusive work on the psychological side of the theory of morals '.

To sum up, we may say that any one interested in a systematic account of the scientific structure of psycho-analysis, in its method and its endeavour to arrive at conceptual definitions, will find in this book abundant scientific stimulus and will thoroughly enjoy reading it, even if he cannot entirely agree with all the author's conclusions. No one who intends in the future to work at the task proposed in Hartmann's book can afford to leave it unread.

Müller-Braunschweig (Berlin).

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The Trauma of Birth. By Otto Rank. (International Library of Psychology, Philosophy and Scientific Method.) (Kegan Paul, London, 1929. Pp. 224. Price 10*s.* 6*d.* net.)

This book, which aroused for a moment so much sensation in the psycho-analytical world, is so well known to readers of the JOURNAL, that it is only necessary here to call attention to the existence of this translation. The work appears to be adequately done, but the translator's name is not mentioned.

E. J.

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Individual Psychological Treatment. By Erwin Wexberg. (London : The C.W. Daniel Company, 1929. Pp. 160. Price 6*s.*)

Dr. Wexberg, who is a prominent Viennese Adlerian, gives in this book a summary of Adler's writings, a simplified but otherwise undistorted picture of the theory and method of individual psychological treatment. Individual psychology is here described as a *normative* science, equivalent to an ethical reform tendency, having an aim in common with the prophets and founders of religions. Being prepared by such an opening, the reader is not surprised at the general tone of the book, in which the individual psychologist treats the individual neurotic with ' friendly benevolence ', carrying on the traditional condemnatory attitude of the old school of physicians by defining the neurotic as one who ' tries to evade them (his tasks) with tricks and pretexts ' (p. 39).

The return to the old position, however, goes even further, the results of psycho-analytic researches being almost completely rejected. The

latent content of the neurosis is forgotten in favour of the manifest content and the epinosic gain is looked upon as the cause of the illness rather than as a by-product. There is no appreciation of internal conflict, the neurosis being thought due to discouragement arising from a conflict of ego-centric tendencies with reality, and all that is necessary is an understanding of ' the formula for his (the patient's) personality—his " ego-formula "—then the understanding of the meaning of his neurosis follows of itself ' (p. 33). Thus we return to the conception of neurotic symptoms, which for years blocked scientific research : ' For detailed investigation the choice of the particular symptom may, of course, always be made, but from the standpoint of individual psychology it is really of no importance ' for though ' it may be interesting, . . . it adds nothing new to the meaning of the neurosis ' (p. 34).

There is an interesting chapter called a ' Questionnaire ', but it might more suitably have been entitled ' Psychotherapy Made Easy ' ; it gives the keynote to individual psychology and should be read by all interested in Adlerian thought.

The author makes innumerable statements which could be criticised at length had one the space. A few glaring examples, however, might well be given with little or no comment. In dealing with the question of sex, he says, ' The fact is, that the fear of castration is a late—and not even a very frequent—manifestation of the inferiority-feeling ' (p. 23) ; and again Dr. Wexberg shows complete misunderstanding of what is meant by the Œdipus complex when he says : ' In cases where it is demonstrable, this " Œdipus complex ", described by Freud, if one does not isolate it, but considers it in connection with the whole personality, betrays its character as a neurotic symptom, as mere pretext for the rejection of the sex-relation ' (p. 23), i.e. of adult sexuality. In fact individual psychology balks the whole question of sexuality by denying the validity of Freud's extension of the concept ' sex ' and considering it to enter only at puberty.

The individual psychologist does not recognize a *libidinous* transference but seems to deal only with manifestations of a *negative* transference in which the patient displays ' negative tricks ' and is then hoist with his own petard by the physician's reprisals in the form of ' negationary tactics ' and tricks.

One last revealing sentence might conclude this review. Dr. Wexberg says : ' More closely considered, Freud's so-called " anal character " is nothing else than Alfred Adler's " nervous character ", or at least a special, very frequent, peculiar type of it ' (p. 83). There seems to be more truth in this than the author realises ; a truth which becomes clearer if we reverse the statement. Throughout there is no recognition of object love, attention being concentrated upon the narcissistic aspect of the neurosis only.

Sybille Yates.

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Two Essays on Analytical Psychology. By C. G. Jung, M.D., LL.D. Authorized translation by H. G. & C. F. Baynes. (London: Baillière, Tindall & Cox. Pp. 280. Price 10*s*. 6*d*. net.)

Jung quotes approvingly, and not for the first time, Anatole France's *Les savants ne sont pas curieux*. We recall Jung's fine exhortation of earlier days, addressed to those who would sound the human mind to cast aside the scholar's gown and to go forth and dwell among men and women at court and in the cottage, in the market-place and in the prison, in the monastery and in the brothel. But alas, Jung has long since himself become one of those incurious savants. He has all that savant's satisfaction in a label, all that savant's distaste for what does not lend itself to ready classification. Jung now seems content if he can stick a pin with the appropriate label, intravert, extravert, anima, animus, with a neat balancing of qualities into the museum specimen. The doom is pronounced once the specimen can be properly ticketed; if the specimen is so unfortunate as not to fit into one of the psychological types it is denied admission into the museum; the refusal is of course based on the soundest ethical grounds and receives the applause of the happily docketed intraverts and extraverts.

There is no necessity at this time of day to refute at length Jung's version of psycho-analysis; he assumes for instance (p. 128), that the Freudian unconscious is a kind of sack whose contents can be entirely shaken out and that it could produce nothing beyond what had already been known and accepted by consciousness. He passes over Freud's clearly-expressed concept that ideas, etc. belong in the first instance to the system Ucs, and that *some* of these pass into the system PCs and Cs whilst others are incapable of leaving the system Ucs (*bewusstseinsunfähig*). Jung has taken the attributes of the system PCs for those of the unconscious. It seems hard to believe that the author of that pioneer work on Dementia Præcox, of that article on 'The Significance of the Father' and other of his writings of that period should not have grasped Freud's concept of the unconscious, but a similar occurrence has been found among writers and expounders of analysis who, like Jung, have not succeeded in making the unconscious an experience of their own, but have managed to hold for a time an intellectualistic view of the concept. There is knowing and knowing.

Since psycho-analysis, unlike the law, attaches value to (apparent) trivialities, a couple of Jung's asides merit attention. He warns us: (p. 25) 'It can never be forgotten—*and of this the Freudian School must be reminded*—that morality was not brought down or taken from Sinai, and forced upon the people. . . . Morality is not forced upon men from without; man has it *a priori* in himself—not the law indeed, but the moral being'. Leaving aside for the moment the *a priori*ness of morality, I draw attention

to the words I have italicised, words whose implication is obvious. (A rather odd accusation, however, to bring against the author of *Totem and Taboo*, and *The Future of an Illusion*.) In a footnote on p. 157, Jung is a little more unreserved. He writes : ' It would be an unpardonable mistake to accept the conclusions of a Jewish psychology as generally valid. . . . The cheap accusation of anti-semitism levelled at me on the ground of this criticism is as unintelligent as an anti-Chinese prejudice would be on the same score '. He then proceeds to admit that in the deepest layer of psychic development all human races have a common collective psyche. I did not know before reading this passage that Jung had been accused of anti-semitism, but it is obvious that the remarks I have quoted are written to create prejudice against Freud by reason of his Jewish origin ; the cheapness of the accusation of anti-semitism I shall not assess. There is, of course, a psychology of the Jew, just as there is of the Swiss or Chinese, or English ; and there is a psychology of each individual Jew as of each individual Swiss or Englishman. But Jung answers his own suggestion that the Freudian psychology cannot be valid because Freud is a Jew, by conceding in the next sentences that the deepest layers of the mind, precisely that part of the mind which psycho-analysis treats, are extra-racial. The remark about Jewish psychology, as irrelevant as it is here meaningless, may fairly be attributed to that anti-semitism which Jung next proceeds to deny. This charge is of course not based on the maxim of ' qui s'excuse s'accuse ', but on an interpretation of the texts quoted. Well, there is nothing very uncommon or so very terrible in holding or displaying antisemitic views ; they are held by most of the great democracies from the Ural Mountains to the Rockies, and by many distinguished artists and scholars. There is nothing reprehensible in Jung's including himself in this great compact majority ; it is unfortunate, however, that a psychologist of his distinction and acumen should have so little insight into his own mentality, should be so ambivalent as to disclaim a character-trait in the moment of revealing it. This is, of course, the justification for having dwelt at so much length upon a footnote and a parenthesis ; such an unrecognized revelation of the self would be unimportant in the writings of a mathematician, or a politician.

Perhaps the essence of Jung's therapy is contained in the words already quoted : man is *a priori* a moral being. To Jung (as to many priests and teachers and reformers) is vouchsafed this knowledge, and it is the work of the psychotherapist to reveal this morality to his patient with a conviction and earnestness that compels acceptance with the return of the transgressor to his higher moral self. Success depends here on the art and skill of the individual psychologist, and it is here that Jung's great gifts are displayed. The rest of Jung's writings are in the way of commentaries on this simple canon. The language and the terminology are lofty and

imposing: anima, animus; the persona; the collective psyche. This last term seems to approach Freud's *id*, but as illustrated by Jung, omits the dynamic quality of the id. Jung's psychology is oddly static (oddly for one trained under Bleuler) chiefly I suppose by his devotion to types and generalities. In his post-Freud work, individuals hardly seem to exist, or when they do, their conflicts seem of a somewhat banal kind. This is seen in his selection of examples from literature: Rider Haggard's *She*, Benoit's *L'Atlantide*, H. G. Wells's *Christina Alberta's Father*, or in his example of the 'spotless citizen' whose sudden bursts of anger and explosive moodiness terrorize his wife and children.

'It might easily occur to us', writes Jung, 'that the model citizen was merely on the look out for another woman'. Why should this occur to us? Model citizens under these circumstances are often more than usually affectionate at home. The anima is trying to force a separation, but there seems no answer as to why the anima wishes this separation. The connutation Jung gives to the terms unconscious and repression are clearly seen in the following example (p. 203). 'A man regards it almost as a virtue to repress his feminine traits as much as possible, just as a woman, until quite recently, considered it unbecoming to be a man-woman. The repression of feminine traits and dispositions leads naturally to a heaping-up of tendencies in the unconscious'. This has nothing in common with the Freudian repression and unconscious, but is merely a conscious pushing away of what is disliked.

Though the constructive and theoretical sides of Jung's work seem trivial, it must not be overlooked that he is great as a practical therapeutist, and that the use of his somewhat pedantic terminology, with its inevitable law of compensation, is an important adjunct to his method. He disclaims, and rightly, the rôle of religious teacher, or mystic, or scientific thinker, or artist. He is, and that is a sufficiently respectable claim to recognition, a healer of the sick. His method and his aim are distinct from those of the psycho-analyst. The latter seeks to build up a strong ego entrenched against the claims of the id and the super-ego; Jung would strengthen the super-ego against the claims of the reality and of the primitive self; this is an easier path for many, although often disastrous enough in the long run.

Needless to say, there are scattered throughout the essays many acute observations and valuable suggestions. Sometimes Jung forgets what is demanded of him as a Jungian, and an opponent of Freud, and throwing overboard his types and his mechanical devices of compensation, he reverts to the skilled and thoughtful observer we once knew.

M. D. Eder.

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Die Beziehungen zwischen dem Ich und dem Unbewussten. By C. G. Jung. (Reichl-Verlag, Darmstadt, 1928.)

This book plainly shows the lines along which Jung has developed—lines which, as we believe, lead away from direct appreciation of the actual facts. It consists of a description of Jung's observations on the more modern forms of neurosis, which, as we all find, are continually ousting the older forms. The clinical pictures are observed in all their manifold constructions with psychological acumen; moreover, Jung has worked out a therapeutic method which shows analogies with our ego-analysis. But, on the other hand, in place of the libido-genetic and economic approach, he has evolved conceptions which are expressed in a demonological personification of certain parts of the mind.

Bally (Berlin).

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An Historical Introduction to Modern Psychology. By Gardner Murphy, Ph.D. (International Library of Psychology, Philosophy and Scientific Method, Kegan Paul, London, 1929. Pp. 470. Price 21*s*. net.)

This is a very valuable and carefully-written account of the development of modern psychology, and the width of its scope can be indicated by the following list of chapter headings: The Intellectual Background of Seventeenth-Century Psychology, The Psychology of the Seventeenth and Eighteenth Centuries, The Psychology of the Early Nineteenth Century, Some Intellectual Antecedents of Experimental Psychology, The Beginnings of Experimental Psychology, British Psychology in the Mid-Nineteenth Century, The Theory of Evolution, Psychiatry from Pinel and Mesmer to Charcot, German Physiological Psychology before Wundt, Psychology in the Age of Wundt, Early Studies of Memory, William James, Structural and Functional Types of Psychology, The Thought Processes, Experiments on the Acquisition of Skill, Behaviourism, Child Psychology, Social Psychology and the Psychology of Religion, Psychoanalysis, Instinct, The Measurement of Intelligence, Personality, Contemporary Physiological Psychology, A Summary and an Interpretation, Contemporary German Psychology as a 'Natural Science', Contemporary German Psychology as a 'Cultural Science'.

The chapter on psycho-analysis is a model of accuracy and objectivity, one which contrasts in these respects very favourably with similar chapters in other text-books of psychology. In the account given of the early history of psycho-analysis we note only one slip; the inception of the method of free association is attributed to Breuer and Freud, instead of to the latter alone. A quite adequate and intelligible account is given of the main characteristics of psycho-analytical theory and of its scope of application. In summing it up, the author writes: 'Psychology itself has been much more reluctant to admit the doctrines of psychoanalysis, though this reluctance appears greater in America than in Britain. And its spread among "clinical" psychologists has greatly outstripped its advance in the

psychology of classroom and laboratory. The greater prevalence of experimental psychology in America, and the tendency of British students to entertain considerably less confidence as to the possibilities of experimental method in relation to the most complicated problems of personality, seem to be directly related to the somewhat more cordial reception which psychoanalysis has enjoyed in Britain. The opinion of Rivers [1] that Freud had contributed more to the understanding of personality than had experimental psychology, the presentation of Freud's work as the " new psychology " in J. A. Thomson's *Outline of Science* (1922), and the recent appearance in Great Britain of many educational texts written from a psychoanalytic approach, cannot easily be duplicated from recent American history.' . . . ' But while so much uncertainty and open hostility attach to these doctrines, and indeed in many quarters to the whole movement, terms like ' rationalization ', ' compensation ', ' defence-mechanism ', and ' projection ' are rapidly becoming current. Not only such specific concepts, but the habit of thinking in terms of a struggling personality divided against itself, unaware of many of its own motives, and seeking through devious channels satisfactions which it cannot or will not clearly define, has become a prominent feature in that general transition from structural to functional problems which has already engaged our attention ' (pp. 334–5).

E. J.

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Popular Psychology, with Chapters on Character Analysis and Intelligence Tests. By A. A. Roback. (Sci-Art Publishers, Cambridge, Mass., 1928. Pp. 267. Price $2.50.)

This book aims at telling the educated public what psychology is. Its scope is wide, ranging from an account of the Müller-Lyer illusion to biographies of leading psychologists. Much of it is in the form of question and answer, the first being ' What is a psychological laboratory ? ' There are a great many references to psycho-analysis, and one chapter is devoted to the subject. The author's attitude towards it is distinctly ambivalent. On the one hand we read that ' The domain of mind has been revolutionized largely through the originality and efforts of one man—Sigmund Freud, whose seventieth anniversary has recently been celebrated throughout the civilized world ' (p. 105). On the other hand, we are not encouraged to expect much understanding when we read ' What is the meaning of psycho-analysis ? Answer. Psycho-analysis consists in analysing a supposed hidden factor *by means of a series of questions* from out the deepest recesses of a person's mind ' (p. 67). The scepticism of the academic is justified by

[1] Expressed in an informal address at the *New School for Social Research*. New York City, 1919.

the following passage : ' The objections to such an all-embracing principle are many, and ignoring the inane opposition of the bigoted on the ground of religious and moral scruples, we find that psychoanalysis is indicted on the following counts :—

' 1. It over-emphasizes a single factor, which, while extremely important and apt to be overlooked by a number of cloistered university dwellers, cannot take the place of all the instincts and emotions which play on the life of the individual.

' 2. Psychoanalysis proceeds without regard for the body of accepted facts that psychology has succeeded in building up on the basis of experimental work ; and subordinates the conscious, with which we are familiar, to the unconscious which, no matter how important it may be, is after all a matter of speculation. The result is, that if you keep your doctrine constantly before you, your interpretation can be so manipulated (in view of the fact that sex affords such a rich symbolism) that every event will be subsumed under, or will point in the direction of, that principle. " All Roads Lead to Rome ".

' 3. The dissension on fundamental points in the psychoanalytic camp, and the circumstance that *almost every prominent disciple of Freud* has formed a school for himself, would tend to make it apparent that psychoanalysis is a sphere where, as in the days of ancient Israel under the rule of the Judges, " every man does what is right in his own eyes ".

' 4. The rôle and significance assigned to experiences of a sexual nature, especially those which occur during infancy, seem to be exaggerated ; and many peculiarities and eccentricities can be explained in a much less circuitous manner.

' 5. It has been questioned by Münsterberg and others, though quite without cause, whether an unconscious or subconscious mind is not a contradiction of terms.

' Add to these objections the further drawback that there is no possible demonstrable proof of any of the Freudian or Jungian mechanisms, and the sceptical attitude of the more outstanding American psychologists on this subject will be somewhat appreciated ' (pp. 173, 174).

We learn that Freud's chief ' disciples ' are Jung, Stekel and Adler, but that their defection is made good by ' converts being made in the hundreds every year ' ! The author wisely warns intending patients to be careful in the choice of analyst, but he errs in optimism in saying that there are in America a hundred people qualified to practice psycho-analysis. He is very opposed to lay analysts and surmises that Freud's favour of them is because he thinks they would be more loyal to the ' original cult ' than medical ones who are apt to found ' cultlets ' for themselves !

The following words of wisdom from the land of credulity will interest readers on the other side of the Atlantic : ' That psychoanalysis and

psychical research should have a greater vogue in England than in the United States may strike the reader as surprising, but therein lies a real difference of traits between the two types of minds. The British mind is more mystical and not so practical as the American ' (p. 176). From all of which it will be gathered that this serious-minded and useful book is by no means bereft of entertainment.

E. J.

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The Problem of Stuttering. By John Maddison Fletcher, Ph.D. (Longmans, Green & Co. Pp. 362. Price 10*s.* 6*d.* net.)

The historico-critical chapters of Professor Fletcher's book will be endorsed by psycho-analysts. For the author as for the psycho-analyst stuttering is a psycho-neurosis and therefore a condition of social maladjustment. Less interesting is the author's suggestion of a new terminology : he proposes dysphemia (difficult speaking) for stuttering, paraphemia for mispronunciation and aphemia for disorders of speech due to organic brain defects or injuries. But stuttering or stammering seem sufficiently expressive of the special defect indicated, and those interested, whether as sufferers or would-be healers, will have to learn that it is not a defect due to teeth or tongue or brain-cells. A new terminology is really not wanted ; indeed, stuttering is a far better term than most of the names with which the psychotherapist has to battle, e.g. psycho-neurosis, hysteria, dementia præcox. Professor Fletcher discusses at some length whether the physician, the psychologist or the educationist is best able to treat the stammering child. It is a problem in psycho-pathology and the obvious answer is that psychotherapists are the only fit and proper persons to treat such cases ; whether they are physicians or not is quite immaterial. Speaking generally, good teachers must make bad analysts (and, of course, good analysts are equally unfitted to be good teachers).

Radical treatment must depend on the deep pathology of the trouble, and it is here that we part company with Professor Fletcher. He finds psycho-analysis inapplicable to stuttering ; his knowledge of analysis in regard to stammering (derived largely it would seem from Appelt's book), is second hand, and incorrectly grasped at that. He regards the word-association test as part of the psycho-analytic technique, and then points out derisively that the very nature of the trouble should have taught the analysts how impossible this part of the technique must be. Professor Fletcher objects to Freud's sexual trauma theory, and is unaware that Freud long ago gave up this theory in its original form. He does not seem to understand that all psycho-neurotic disturbances are due to social maladjustments, but that the human being is a social animal from the moment of his birth.

Professor Fletcher's treatment consists in removing the unhappy

stammerer from his environment—school and family handicaps, with the exclusion of all suggestions of abnormality. The environment ' should give the impression of being an interesting and encouraging place in which the stuttering child may find it possible to do what he is expected to do without paying a penalty for doing it '. This kind of thing would drive any one not a psycho-analyst almost to despair. Here is a professor of psychology who claims to have studied the question for over twenty years in ' several university laboratories, clinics and hospitals ', who writes a book with many sensible observations and yet has not the faintest glimmering of the workings of the human mind : one could almost believe that he has never seen a child. He clearly believes in a simple traumatic origin of stammering, and does not even understand his own (insufficient, of course) theory. Needless to say that isolation and occupation are not new forms of treatment, and that they are often successful for a time. So far as my limited experience goes, the sufferers relapse after a lesser or longer time. It is quite understandable that the stammerer, his parents and teachers want a rapid and simple remedy. A professor of psychology, like the psycho-analyst, must have the courage to say that at present there is none in the market. Although we have still much to learn about stammering, the fundamental facts and the lines of treatment are clear. They are given in Coriat's book on stammering which was recently reviewed in these pages (Vol. IX, p. 362).

We should recommend Professor Fletcher to read and study that little work—he has read, but not understood some of Coriat's earlier papers.

M. D. Eder.

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Health, Disease and Integration. By H. P. Newsholme, M.A., M.D., F.R.C.P., B.Sc., D.P.H. (London : George Allen & Unwin, Ltd. Pp. 327. Price 12*s.* 6*d.* net.)

Dr. Newsholme in his opening lines proposes, through a study of encephalitis lethargica, to throw ' a flood of light on the working of the mind in its relation to the body '. The statement evokes a sympathetic attitude on the part of the analyst who is familiar in his daily practice with the reciprocal relationship between mind and body. The analyst is well aware of the complicated nature of this relationship and of how many problems there remain for solution, towards which psycho-analysis has made only tentative efforts towards an understanding. And as to encephalitis lethargica, the analyst is as much in the dark as the pathologist and the clinician.

But the next pages suffice to disturb one's sympathetic attitude. The essayist gives a brief account of twelve cases of the disease, accompanied by a short description of the patient's temperament and of mental factors that did or were said to coincide with the onset of the illness. A girl of

seventeen was timid and over-anxious, and one day visited a cinema, whose immediate effect was to reduce her to a state of acute fear. She remained more or less confused for nearly three years; another case had a 'feeling of inferiority', another anxiety as to husband and self, and so on.

No psychopathological investigation is made, but Dr. Newsholme proceeds to interpret the case: 'For reasons depending on her previous mental history known *only to herself* (reviewer's italics), the play which she saw had an intensely powerful effect, penetrating to the subconscious levels of a mind which was intelligent, sensitive, etc.'. The painful impression was held down in the subconsciousness for several years, and so on.

Not only does the author proceed by every kind of analogy, but he has hardly more than a newspaper reader's knowledge of psychology. It is significant that not a single psychologist (with the exception of W. Brown, and him quite incidentally) is mentioned or quoted.

The principles in which the 'will' plays a leading part thus established for encephalitis are then applied to the whole range of diseases—cancer and pneumonia, the acute specific diseases and leukæmia. We are quite prepared to accept the mental or even spiritual causation or factor in these diseases, but we require accurate first-hand observation and psychological study.

There is place for a philosophical interpretation of the body-mind relationship. We can accept without demur the claim that the distinction between the mind and the brain or between mind and matter is illusory, in contradistinction to the older view:

What is matter?
Never mind.
What is mind?
No matter.

But the physicists and biologists who arrive at the metaphysical conclusion that body and mind are but two aspects of our search for reality, exercise the utmost caution in their observations and experiments. We are sorry that this cannot be said of this certainly well-meant endeavour of the very able Medical Officer of Health for Birmingham.

The application of the author's principle to spiritual problems is as little illuminating as the earlier chapters.

M. D. Eder.

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Difficulties in Child Development. By Mary Chadwick. (George Allen & Unwin, Ltd., London. Pp. 411. Price 15*s*.)

On the whole a very good book; probably the best of its kind before the public at the present time. It is fluently and interestingly written, and with a good measure of scientific accuracy. Particularly well done is the chapter entitled 'The Child Discovers the World Around', and it is a great

pleasure to find a writer who can so faithfully represent the child's point of view. The book deserves careful reading and correspondingly careful criticism, in spite of its length.

For Miss Chadwick at least the old question as to whether hen or egg came first presents few difficulties. The trouble lies with the parents all the time. The first hint of this comes on p. 19 in the sweeping statements on customs of baby-eating (Miss Chadwick's ample references yet give no page; I have not been able to verify her authority for the statement that ' in some of the most primitive tribes or in the remote times, babies, especially the first-born, have been considered from an economic point of view as articles of diet, being eaten *without hesitation*[1] in times of scarcity or famine '); and there is another on p. 22, where the parents' service to the child and the child's ' rights and not only privileges ' are said ' to be in order that the parents *may atone* for bringing the child into the world without his or her consent '. This theme, the enormities of the parents and their guilt in having unconsulted children, and the counter theme of the docility, malleability and innocence of the children run through the book with some particularly noticeable outcrops; e.g. p. 34, where the simile of the seal and its impress gives one small idea of the dynamics of the phenomena of imitation and identification. On p. 184 Miss Chadwick finds herself unable to believe in neuroses of childhood resulting from anything but *real situations* in the sense of gross mishandling, bad temper, etc. (the old trauma theory, of course). Again, p. 318, she makes the sweeping assertion that ' nervous symptoms of young people are *fundamentally* defence-reactions to the aggressions of parents '. All I can say is Miss Chadwick has not had the advantage of investigating cases where the gross mistakes she mentions were noticeably absent. It may always be true that perfect parents would have un-neurotic children, but while I, like Miss Chadwick, am without personal experience of them, all that remains possible to say, is that if environment played the quite decisive rôle which she assigns to it, surely the vast differences between the good and bad environment would produce greater differences in the presence or absence of neurosis than experience shows to be the case. On pp. 264, 280 and 290 in particular, Miss Chadwick herself plays the part of the ' heavy parent ', and impressively warns us of the dangers of damage to childish natures, and on p. 335 she inveighs against the meanness and cruelty of teasing, which she says is ' motivated all the while with the *express purpose* to hurt the child in such a way that it can neither escape nor retaliate '' Yet Miss Chadwick's knowledge of the dynamics of the situation for children is not less applicable to the difficulties of the parents. What is true of the child is not less true of the grown-up. If ' laying about us with a big stick ' (*loc.*

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[1] This and subsequent italics in quotations are the reviewer's.

cit.) is judged as a reaction of fear in childish crises, is it less so in dealing with crises of adults ?

The outstanding merit of this book is the striking way in which the world and the actions and reactions of those in it are viewed from the child's point of view. It is perhaps, where much is so good, an undue claim that situations should by the same writer be viewed as impartially from the parents' point of view. However, just because much is so good, it is worth while to see where this failure interferes with the full understanding of the child. The chapter on children's games and phantasies (Chapter XI), contains several instances ; e.g. (p. 341) ' we have said that the child's first games and make-believe need not be hidden *because they are the result of instruction and imitation* of their elders who would naturally approve of their own inventions '. Miss Chadwick cannot really *think* this. Is not the child who sucks its thumb having a ' make-believe ' and does it need to be taught to play with its toes ? Her explanation leads her into difficulties in the next paragraph with a confused account of the ideas associated with the game of peep-bo. This does not take into account Freud's explanation of play as associated with the impulse to repeat in order to achieve mastery of some difficult situation (Beyond the Pleasure Principle, p. 11 *et seq.*). Here Freud gives us his discovery that a child repeatedly throws away a reel because he wants to be able to send away his mother instead of having helplessly to submit to being left by her : a good instance of Freud's amazing insight. It is true that on p. 344 Miss Chadwick supplements her own account of shame and guilt as entirely instilled by parents and their substitutes ; she gives a vague reference to ' certain racial inheritances of the human mind '. But, p. 354, it is only when the child grows older—from the context one guesses this to mean five or six—that it has phantasies and games which it is not willing to share with grown-ups, and only now does the self include ' the idea of individual shame and guilt ', a statement which one is in a position to controvert very definitely. The total picture is clear ; the child is, in its early years, and would remain, entirely free from shame and guilt were these not inculcated by the parents. Indeed in Chapter XII, ' Both Sides of the Œdipus Conflict ', Miss Chadwick finally unmasks her batteries. When she says (p. 386), ' it seems justified to believe ' (*sic*) ' the Œdipus conflict to be double-sided '—that the attitude of parents to children as well as of children to parents depends upon the outcome of the Œdipus conflict she is stating an undoubted truth, which she cannot believe that adult analyses have overlooked. What she really feels about it is revealed in a short paragraph on p. 378. ' The child, therefore, is still the victim of parental emotions in the Œdipus conflict that is seen at the present day, as was Œdipus in the tragedy of Sophocles, and to-day we are still inclined to blame the child for his part in the affair more than the parents, *whose*

actions in the first place have set the stage '. And we feel that what she *wants* to say is that there really is something guilty about the whole thing and that the child is again quite innocent, and would have no Œdipus guilt but for the parents. There is no need to underrate the effect on children of the actions and attitudes of parents and other adults, but the really important point is always the *meaning* which these have for the children ; and this is not determined by the adult.

To repeat what was said at the beginning, the book is a good book, and its merits far outweigh its defects. A list of the former would include reference to the greater part of the book. Particularly good examples of insight apart from Chapter III are to be found on p. 200 (' A child who feels deprived of love is hopelessly adrift without any anchor in the storms that buffet it, whether the waves be real or imaginary. The latter case, although always with some strand of truth running through the phantasies, may be worse than the first. We may find proof of a real thing, but it is more difficult to find evidence to assure us of unreality ') ; and on p. 348, where Miss Chadwick vividly describes the child's efforts to account for the reflections of itself in the eyes of another.

It would be very well worth while to notice some other minor points to correct which would increase the value of the book in the event of a second edition. P. 89 gives an example of false reasoning. Speaking of ' a widespread belief that the milk of a nursing-mother is affected and changed in quality as well as quantity not only by her diet, but also by the state of her mind ', Miss Chadwick proceeds to say : ' This is probably true beyond all doubt, since modern investigation of psychological problems has added proof to the old theories founded upon folk-lore and observation '. To take this literally would land one in some queer situations ! Modern investigation of psychological problems does show *some basis* of truth in all the old theories referred to, but does not for that reason recommend the swallowing of a frog to cure worms, for example !

The work on stammering is particularly superficial. As with many neurotic symptoms, the patient may extract from it the ' secondary gain ', but it is always by way of alleviation of the severe suffering or loss entailed. The ' little boy with a stammer ' (p. 161) ' who was rather proud of it than otherwise ', and who ' wept bitterly at the idea that he should be helped to get rid of it ', must have both distrusted the possibility of painless ' help ' and have feared the loss of this partial, if troublesome, solution of his underlying conflict.

The wish to whitewash the child (from what ?) is again evident on p. 168. The pleasures of biting, scratching, kicking, are *not* to be traced merely to 'the pleasure derived from them through the kinæsthetic sense ', after the first few weeks in any case ; though this factor may always play its small part.

One of the least satisfactory chapters is the ninth, ' Dawn of Personality ': assertions are apt to be particularly sweeping and the whole question of ego and super-ego development is confused. To say (p. 310) that ' the original *Ego*, which, it is well to remember, was primarily the result of the mother's teaching and carried out at the instance of her love ', really has no meaning. Probably super-ego is meant. The idea experienced on p. 348, that if the ego-sense of the child is strongly developed it may in certain circumstances be *more* afraid of the parents contradicts the very meaning of ' ego-sense '. It is equivalent to saying that the greater the child's sense of reality, the more it will be afraid that its parents may eat it! Again, super-ego may be meant; and this does indeed account for the origin of such unreal fears. Or perhaps ' ego-sense ' here = narcissism; but this gives no explanation of the phenomenon.

There are too some extraordinarily involved sentences and strange constructions; e.g. middle of p. 152, ' or in the case, etc.' ; p. 284, end of first paragraph; on p. 285, ' tendency of adults ' instead of ' adult tendency ' would give a plural noun to which to refer the pronoun ' their ' ; p. 526, ' character development takes place through being moulded by all such factors ' ; p. 337, where ' partly from loyalty, partly from guilt ', should precede ' although ' to make sense. And in one part of the book there is a tendency to undue and even confusing use of the subjunctive; e.g. p. 274, ' were there any reason ', etc.

Occasionally in reading the book one wondered what type of parent as reader Miss Chadwick had in mind in writing it. Surely the parent who would be interested in a book of this sort would not be inclined to make the gross mistakes which make up quite a proportion of the instances actually quoted. And yet in the end one decided that Miss Chadwick showed wisdom in including these. What could better help towards supporting the constant pillorying of the faults of the parents than the frequent reflection: ' How dreadful! of course I should never *dream* of doing anything like that! '

M. N. Searl.

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The Nursery Years. By Susan Isaacs, M.A. (Routledge Introductions to Modern Knowledge, No. 1, 1929. Pp. 76. Price 6*d*.)

This is an excellent and charming little book. There can surely be no two opinions of its value. All specialists know the difficulty of putting expert knowledge into entirely non-technical language and of reducing to such small compass as that allowed by this series the harvest of such knowledge garnered through years of experience. This difficult feat Mrs. Isaacs has triumphantly achieved, and without any sacrifice of freshness and interest. On the contrary, the booklet is eminently ' readable ', and never loses touch with life itself through talking of child in the abstract.

Illustrations are deftly used to the end that the child may explain himself to us and make us feel that we are considering the actual life of the nursery years and no mere diagrammatic representation of it. Practical suggestions are wise and also practicable. British psycho-analysts may well be proud that two of their number have contributed to sixpenny series such books as the masterly *Psycho-Analysis* by Dr. Ernest Jones (Benn's Sixpenny Library, No. 153) and the one under consideration.

It is to my mind no disadvantage, but quite the reverse, that for the most part it is the conscious mind of the child that Mrs. Isaacs has pictured for us here; the life that can be observed and understood without specialized knowledge of the unconscious by any sympathetic competent person whose understanding is not disturbed by his own difficulties. All modern trends to the contrary, let us have things in their place. Knowledge of the unconscious is of value only to those who are dealing with the unconscious as manifested in the individual and the race, with two exceptions only: (1) it is important that enough shall be known of unconscious processes in general for possibilities of tolerance of puzzling situations and for the calling in of specialized help when necessary; (2) knowledge and resolution of one's own conflicts must be of the greatest value in any situation whatsoever. When it comes to dealing with human beings, particularly children, rather an ounce of live spontaneity and stability than a ton of mere theory. Affection, stability and spontaneity are indeed the essentials of the really good parent or nurse, and no amount of intellectual knowledge can be a substitute for them. The general attitude is the thing that tells in the end. The mother who wishes to understand her child must have opportunities of satisfying that wish—the wish is the important thing where the welfare of the child is concerned; the knowledge gained plays a very minor rôle, though the one can be imparted and the other cannot. Therefore admonitions—not that Mrs. Isaacs is at all given to admonitions—to be 'gentle and just, kind, temperate and reasonable' (p. 55), admirable and entirely desirable as these qualities are, must fall on barren or already productive soil. Either one is so or one is not. Attempts to be what one is not are apt to produce an atmosphere of strain which for the child is as bad as—surely worse than—occasional outcrops of the contrary attitudes. In this well-balanced book, Mrs. Isaacs does recognize the value of spontaneity and the inhibition produced by an overgrown sense of responsibility (p. 6), as well as the fact that the grown-ups have their own rights (p. 12). There are signs of a tendency to-day to swing completely round from the one-time position of the sacrifice of the child to the comfort of the parents, and to insist on something like its reverse. But this is very little better. The mother or nurse who is perturbed by disorder or aggressiveness is not going to be an easier or pleasanter companion for the child if her knowledge of the value of leniency only makes her more troubled by her own reactions

in this respect and more strained in her efforts to attain an attitude which is not really hers. It is the old question of ideals *versus* reality, of super-ego *versus* ego adjustment. Parents with whom the wisdom of this little book remains in forms of do's and don't's, will have gained from it very little, as Mrs. Isaacs recognizes. Those will gain directly who enjoy its pages and experience a pleasurable lighting-up in themselves of a vivid picture of early childhood productive of real understanding. And those will gain indirectly whose recognition of their difficulties as parents, nurses, etc., leads them to seek specialized help for themselves and/or their children.

M. N. Searl.

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The Struggles of Male Adolescence. By C. Stanford Read, M.D. (George Allen & Unwin, 1928. Pp. 243. Price 7*s.* 6*d.* net.)

The importance of the main thesis of this book is obvious. It is clearly and lucidly written, and contains a simple explanation of adolescent conflicts.

Dr. Stanford Read endeavours to be impartial, but does not altogether succeed. We find lengthy quotations from Freud, Jones, Adler, Trotter and others, but are left wondering what his personal views are, particularly regarding treatment. The only reference to psycho-analysis is found on the last page but one, and here it is only mentioned as an alternative to psychological analysis. On p. 239 it is stated that some amount of psychological analysis is necessary in order to stabilize the emotional life in a scientific way; such analysis is in some cases of short duration, while in others it must be protracted. All other methods are considered less satisfactory. Little or nothing is said of technique in psychological analysis; in fact, the whole question of treatment is barely mentioned.

The latter half of Chapter XII on the Mental Disorders of Adolescence is worthy of special mention on account of its easy explanation of dementia præcox, manic depressive insanity and epilepsy. Dr. Stanford Read is an enthusiastic believer in the psychogenic origin of the latter disorder. Epilepsy is defined as a symptom of some morbidity of the organism, the source of which may be within the mind or body. No great distinction is drawn between what seems epileptic and what is really hysterical. Here, again, is an example of the general tone of this book which can be recommended to the busy practitioner with little time or inclination for more advanced psychological literature.

The Adlerian hypothesis of organ inferiority which is correlated with mental inferiority appears to find favour, and is regarded as a useful link between the mental and organic worlds. The chapters on vocational guidance and parental problems are full of practical advice which is some-

what reminiscent of behaviouristic re-conditioning. There is, however, no mention of Watsonian teaching or methods. It is pointed out that phrenology and astrology are of no use.

Robert M. Riggall.

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The Mothers, Vols. II and III. By Robert Briffault. (George Allen & Unwin, Ltd., 1927. Pp. 789 and 841. Price 25*s*. each.)

A short notice of the first volume of this mighty work appeared in the JOURNAL, Vol. VIII, p. 439. Now, with the full work before us, it is possible to form some estimate of its significance. In doing so, it is essential to distinguish between the contents of the work and the theories or tendencies it contains. For the first of these we can have nothing but praise. The work is a stupendous collection of data which will rival *The Golden Bough* as a source book for all investigators concerned with the manifold aspects of sexual life. The data range over the widest themes, from the magic origin of queens, the evolution of modesty and chastity, and the relations between witches and priestesses to the problems of totemism and exogamy and the varying forms of the marriage institution. The work contains well over a million words ; there are 2,090 pages of text, of which about a third is taken up by footnotes, the whole buttressed by 200 pages of bibliography and more than 100 pages of index. The English is excellent and very attractive.

The tendency or theory of the book is quite another matter, as readers of this JOURNAL will at once understand when we say that the author is preoccupied with the problems of sex itself. It is probable that no topic of thought in the whole world is so charged with subjectivism as those concerned with the differences between and the comparisons of the two sexes. Even the strenuous efforts made by analysts themselves, with the aid of that powerful dissolver of subjectivity—psycho-analysis—have so far been only partly successful in coping with this truly difficult task. What then can one expect from a writer without any of these advantages ? Only what we find in these volumes, a series of facile generalizations, coloured by preconceptions and often degenerating into either platitude or a black-and-white dogmatism. A continual ambivalence vitiates the author's best endeavours to form some appraisement of the relative parts played by the male and female respectively in the evolution of society.

On the one hand the intellect and all proceeding therefrom is man's domain. ' That process which has raised civilized humanity above savagery is fundamentally an intellectual process. . . . Those achievements which constitute what, in the best sense, we term civilization, have taken place in societies organized on patriarchal principles ; they are for the most part the work of men. Women have had very little direct share in them. Women are constitutionally deficient in the qualities that mark the

masculine intellect. Where all values are relative, it is as irrelevant as it is invidious to speak of superiority and inferiority. Feminism differs from masculine intelligence in kind ; it is concrete, not abstract ; particularizing, not generalizing. The critical, analytical, and detached creative powers of the intellect are less developed in women than in men. That character arises in all probability from the subordination and sacrifice to maternal functions which limits the physical growth of the mammalian female. . . . The intellectual structure of the higher forms of culture and organization which constitute civilization are masculine products and are marked by the qualities and characteristics of the masculine intellect ' (Vol. III, pp. 507, 508).

On the other hand the foundation and the more abiding aspects of society are the creation of woman. The sexual impulse gives rise to cruelty rather than to love. Love and affection could never have arisen from it ; they proceed essentially from the maternal instinct. The author conceives of social relations between men as aggressive, hostile and jealous, and has no idea of the homosexual reactions against this. Therefore the positive side of the social bonds proceeds from the softening influences of the maternal instinct (in women, only, of course). ' Social organization itself —the associated group to which humanity owes its mere existence—was the expression of feminine functions. Those social sentiments, without which no aggregate of individuals can constitute a society, were the immediate derivatives of the feelings which bind the mother and her offspring, and consisted originally of these, and of these alone. Upon them the superstructure of humanity, and the powers and possibilities of its development, ultimately rest ' (p. 509).

Nor does the family play the important part it is commonly supposed to in the building up of society. " The family is the foundation of society " ; so ran the postulate of pre-scientific social science. In the sense in which it was intended the axiom is belied by all the facts, anthropological and biological, which have engaged our attention. The patriarchal " family " of academic social science is but a euphemism for the individualistic male with his subordinate dependents. As a social unit the family means the individual, actuated by his most aggressively individualistic instincts ; it is not the foundation, but the negation of society. Out of an aggregate of conflicting individualistic interests, human society emphatically has not, and could never have, arisen ' (*loc. cit.*). The author conceives of primitive society much more in terms of sexual promiscuity together with what he calls group motherhood, the latter furnishing the real cement of social relations. He even goes so far as to explain exogamy on this basis. The early ruler was the dominating Mother (Abraham's Mother with a penis !). The first deities were female, and the later Gods and Kings merely usurped the prerogatives of these early female rulers.

The picture drawn of the primal Mother is one very familiar to analysts. ' The primitive semi-human mother was . . . a fierce enough wild animal. Her maternal instincts . . . were uncontrolled and violent. . . . They manifested themselves in fierce rage that made her an object of horror '. This rage, aroused primarily by sexual jealousy, is directed against her sons and daughters, for ' there is no object to which the young male grown to sexual maturity can turn except his sisters '. Hence ' to the young male, terror stricken by the anger of a despotic mother, no other course was open than . . . to wander away from the family group in search of a female ' (Vol. I, pp. 250–254). Another reviewer of this work has very pertinently remarked at this point: ' We might ask why this mother-tyrant does not marry the sons herself ? For Mr. Briffault assumes that there is neither innate aversion from incest nor any biological danger in it ; and since she is all-powerful and since, with a little help from Freud, her sons might be made passionately in love with her—why not a polyandrous harem of sons for the Grand Old Woman of Pithacanthropoid times ? '

We find the gist of the author's theory in the passages just quoted, and need say nothing about them here beyond repeating that no such conclusions can have any validity until they have been examined in the light of psycho-analytical experience. Those who seek to apply this test are just those who would be most chary about subscribing to them, because they accept in real earnest the author's dictum that ' The path towards a solution of the problems arising out of the relations of the sexes lies in the understanding of their causes and in mutual co-operation ' (p. 519).

On the other side it must be said that the author displays at various passages in the book a delightful wisdom, even though in doing so he is not always successful in avoiding the pitfalls of platitude. His criticisms of the various theories concerning the incest taboo are very shrewd and penetrating, though he has no constructive view to offer in place of them (Vol. I, pp. 202 *et seq.*). We will conclude by a few random quotations of a somewhat aphoristic character. ' Biologically human society is a group of males and females ; all else is superstructure '. ' European morality places a taboo on the sexual instincts at the time when these are first developing and when their operation is most potent ; it is a psychological law that whatever form the first manifestations of those instincts may assume will be indelibly impressed upon the whole sexual life of the individual. It is poisoned at its source '. ' Woman is to man a sexual prey ; man is to woman an economic prey '.

It remains to say that in this vast psychological enterprise we have not met with any indications of psycho-analytical knowledge, and that in the index the two works of Freud listed include neither ' Totem and Taboo ' nor ' Group Psychology '. E. J.

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The Renewal of Culture. By Dr. Lars Ringbom. Translated from the Swedish by G. C. Wheeler. With a Preface by Professor E. A. Westermarck. (London: George Allen & Unwin, Ltd. Pp. 222. Price 7*s.* 6*d.* net.)

This book bases upon an analysis of existing cultural forms and tendencies certain prophecies and recommendations for the future. The analysis is interesting and elegant; though difficult to judge, for its apparent simplicity conceals much vagueness. The prophecies are optimistic, and the recommendations contain suggestions with which most of us would readily agree.

Dr. Ringbom commences his analysis with the abstraction of four pairs of opposing principles, which he thinks are all closely correlated with each other. These are: reactions to external and to internal situations, instincts of self-preservation and of species-preservation, individualism and collectivism, masculinity and femininity, Nordic races and Slav races. Thus Dr. Ringbom, wherever he looks in biology or sociology, finds always two opposing forces, which under different forms are ultimately the same. In this he is like many philosophers. And when he goes on to attribute all creation and development to a synthesis of these two elements and to compare this social development to the fertilization of the egg-cell by the synthesis of too unlike parts, analysts must suspect that these two principles are projections of the father and the mother.

The ills of the present society Dr. Ringbom attributes to the principle of subordination, which is shown alike in the subordination of the group to the individual in aristocracy and in the subordination of the individual to the group in communism. He thus truly sees that the sense of being dominated by father symbols cannot be permanently removed by a revolt which substitutes for the tyrant ruler the tyrant state. He thinks, however, that this principle of subordination could be abolished if men would cease to force their wills, either as individuals or as groups, upon others; or, in the language of psycho-analysis, if, out of a consideration for the Œdipus complexes of our fellows, we all cease to play the father. Such a conduct might indeed do much to reduce the social tension; but, since a negative transference is due as much to irrelevant as to relevant associations, it would not eliminate it altogether.

Dr. Ringbom further believes that the principle of subordination will be abolished when a true synthesis of individualism and collectivism (or of masculinity and femininity) has been brought about. He already finds some symptoms of regeneration. He mentions Psycho-Analysis, the New Art, Christian Science, Pragmatism and Eugenics, as evidence that we stand before the dawn of a new world. His account of psycho-analysis is fairly well informed, and his attitude towards it is friendly though he thinks that it is one-sided in its emphasis upon sex.

Dr. Ringbom is not merely an optimistic prophet. He also makes suggestions as to how the desired development can be furthered. Among these the most happy seems to be his recommendation to the educationalist to inculcate in his pupils less suppression of their own freedom and more respect for the freedom of others.

All theoretical systems are probably mixtures of projection and observation. In metaphysics projection and in science observation predominate. Dr. Ringbom's system seems to be a fairly even blend of the two. His main idea of the opposing forces which must be synthesized would seem to be a symbolic correction of the crime of Atlas. But, unlike the metaphysicians, he has not lost touch with reality. He has written a well-composed and original book, which undoubtedly contains much truth.

R. Money-Kyrle.

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A Preface to Morals. By Walter Lipmann. (London: George Allen & Unwin, Ltd. Pp. 348. Price 10s.)

Whereas Dr. Ringbom in his *Renewal of Culture* deals with the desire for freedom, Walter Lipmann is concerned with the disillusions which freedom has already brought. They both express the complaints of the revolutionary son. But whereas one is obsessed with the son's impatience at restraint, the other presents the consequences of his unconscious guilt after he is free. 'Among those who no longer believe in the religion of their fathers', writes Walter Lipmann, 'some are proudly defiant, and many are indifferent. But there are also a few, perhaps an increasing number, who feel that there is a vacancy in their lives. This inquiry deals with their problem' (p. 3). The rebel is often unable to imagine the consequences of his own victories. 'For the smashing of idols is in itself such a preoccupation that it is almost impossible for the iconoclast to look clearly into the future when there will not be many idols left to smash. Yet that future is beginning to be our present, and it might be said that men are conscious of what modernity means in so far as they realize that they are confronted not so much with the necessity of promoting rebellion as of dealing with the consequences of it' (pp. 15, 16). Thus Walter Lipmann depicts the latest recurrence of the state of the Primal Brother Horde after they had slain their father.

But he sees clearly that the old solution is no longer possible. Man can no longer rediscover the loved and hated father in a totem or in a personal god. For to the modern spirit the belief in the supernatural kingdom 'must necessarily seem a grandiose fiction projected by human needs and desires' (p. 143). The new problem is 'how mankind, deprived of the great fictions, is to come to terms with the needs which created those fictions' (p. 144).

Walter Lipmann's solution is the solution which a psycho-analyst

would offer, and in fact he refers to Freud and Ferenczi in beginning his outline of the psychology of a citizen of the great society of the future. Man has to grow up, to pass ' from the domination of momentary pleasure and pain to the domination of reality ' (p. 177). He must cease to try only to adjust the world to his wishes, either in fact or fantasy, and learn to adjust his wishes to the world. ' The childish belief that each of us is the centre of an adoring and solicitous universe becomes the source of endless disappointments because we cannot reconcile what we feel is due us with what we must resign ourselves to. The sense of the unreality of evil, which our earliest experience seemed to justify, becomes a deep preference for not knowing the truth, an habitual desire to think of the world as we should prefer it to be ; out of this rebellion against truth, out of this determination that the facts shall conform to our wishes, are born all manner of bigotry and uncharitableness. The child's sense that things do not end, that they are for ever, becomes, once it is carried over into maturity, a vain and anxious effort to possess things for ever. The incapacity to realize that the objects of desire will last only for a little while makes us put an extravagant value upon them, and to care for them, not as they are and for what they actually give us, but for what we foolishly insist they ought always to give us. . . . The adult has to break this attachment to persons and things. . . . He can no longer hold for ever the things at which he grasps ; for they change, and slip away. And therefore he must learn to hold on to things which do not slip away and change, to hold on to things not by grasping them, but by understanding them. Then he is wholly adult. Then he has conquered mortality in the only way mortal men can conquer it. For he has ceased to expect anything of the world which it cannot give, and he has learned to love it under the only aspect in which it is eternal ' (pp. 189–191). Thus in the language of psycho-analysis the adult is free from the legacy of the Œdipus complex only when he has given up the vain attempt to rediscover unchanged the father and mother of his first infancy, to correct their relation to himself, and to hold them for ever.

Finally Walter Lipmann outlines the changes which a more adult psychology would effect in business, in government and in love. I could go on quoting him indefinitely. But I hope I have said enough to suggest that his book is of first importance, and that it is written in a delightful style, with deep insight and great learning.

R. Money-Kyrle.

BULLETIN OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

EDITED BY

ANNA FREUD, GENERAL SECRETARY

Report of the Eleventh International Psycho-Analytical Congress

The Eleventh International Psycho-Analytical Congress was held at Oxford from July 27 to 31, 1929. Dr. Max Eitingon (Berlin) presided.

It was gratifying to find that the site chosen for this year's Congress attracted the members of our Western and Transatlantic Branch Societies, the attendance from the countries they represented being considerably larger than formerly. On the other hand, of course, the distance unfortunately prevented many members of the Continental Societies who regularly attend the Congresses from being present, and the younger members—the hope of the psycho-analytical movement—in too many instances could only send written greetings in token of their sympathetic interest.[1] Nevertheless, the attendance was by no means inconsiderable : 186 persons took part, 108 of whom were members of the International Psycho-Analytical Association. One could hardly imagine a more interesting place for the Congress than Oxford, with its dignified tradition of English culture and science. Our English friends, Dr. Ernest Jones and his wife, Mrs. Katherine Jones, Dr. Glover, Professor Flügel and Dr. Stoddart took the members of the Congress round the most interesting of Oxford's oldest colleges and to world-famous castles and other places of historical interest in the neighbourhood ; the kindness of our colleagues on these occasions was indefatigable, and their knowledge of the places in question beyond praise. The evening before the Congress opened, Dr. Jones, in the name of the British Psycho-Analytical Society, welcomed the members and guests at an informal reception in the Hall of Queen's College, kindly lent by the courtesy of the Provost and Fellows, and on the final evening, when the scientific proceedings were concluded, all met again at a ceremonious banquet.

The preparations for the Congress were made by the Congress Reception Committee of the British Psycho-Analytical Society, organized by the untiring efforts of Mrs. Joan Riviere and Dr. Sylvia Payne, who may rest assured of the warmest gratitude of all who attended the Congress.

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[1] In accordance with a resolution passed at the Business Meeting, the Central Executive will in future invite subscriptions for a travelling fund before each Congress.

Saturday, July 27, 1929. Morning

Opening Address by the President, Dr. Max Eitingon :—

' It is with a feeling of peculiar awe that we have come to Oxford, the seat of so reverend a scientific tradition. To come here is a new departure in the history of our Congresses, more particularly of the places in which they have been held. Since the First Congress met at Salzburg in 1908 we have generally assembled in small places whose attraction was their historic interest or their natural beauty, and which were consequently remote from the highway of official science. We have avoided University towns, except when the Congress was held at Munich, Budapest or Berlin, and even then (if we except Budapest) we were symbolically far from centres of scientific activity. You all know what has been the attitude of science to analysis ; we have been confronted with mistrust, with criticism (unhampered by any serious knowledge of the subject !), sometimes with emotions the very vehemence of which rendered them suspicious, and, above all, with a refusal to concede equal rights to the new branch of science which was beginning to show such vigorous and promising signs of life. For many years analysis saw its claims—its very right to existence —denied, and it replied by withdrawing itself. Its meetings, which were devoted to scientific work without propagandist intention, were held privately amongst its adherents and, contrary to the old rules of fencing, these adherents even refrained from countering systematic thrusts with equally systematic *ripostes*, for we knew that the best way to fight is to carry on one's own work without regarding the attitude of the outside world. Freud's well-known proud saying, that he knew only too well why the world was his enemy since he had disturbed its sleep, surely implies an unspoken corollary that before long the world would be grateful for his having disturbed it. It is not necessary for me to mention the abundance of signs which testify to the advent of that moment. We may see one such sign (psychologically speaking, at least) in the fact that the Eleventh Congress—the first of a new decade of Congresses—is meeting to-day at Oxford.

' On the other hand, in the history of science, so full of momentous happenings, there are few instances of so swift a development and so wide-spread an influence as psycho-analysis has experienced and acquired. The mighty figure of Charles Darwin in particular rises before our mind's eye in this place, and we think of the vast excitement which the history of the descent of man roused in the minds of the men of his day.

' It is not hard to understand why the influence of Freud's theory, which seeks to demonstrate the modes and laws governing the emotional and intellectual nature and evolution of humanity, was bound to be so much stronger. Its immeasurably greater proximity to actuality lures and impels us to apply it to all the important fields of the individual and

collective life of mankind, in which from earliest times man has taken action, and dealt with situations, has educated his fellows, passed sentence upon them and carried it out, ruled and governed them without any adequate knowledge concerning them, whether as adults or children. It goes without saying that he knew himself no better.

'You know that psychology—one of the youngest of the sciences—which only began to exist in the middle of the nineteenth century, was obliged at the beginning of our own century, despite the most honourable efforts made with praiseworthy diligence, to confess its despair. It had made a false start and naturally could not arrive at a correct or in any way dynamic knowledge of man. Psychology had first of all to abjure its scientific arrogance and to make up its mind at last really to seek for knowledge and understanding of mankind where alone these are to be found; in human distress, human confusion, and human disease. A second Solon, Freud, bade the poor Crœsus, psychology, cross its boundaries and seek a great new kingdom. And since then Freud, with his intrepid sincerity and virile courage, has become the hub of all psychological thought, on which the whole of psychology turns and by which in practice its efforts are directed. Only with the appearance of psycho-analysis did systematic psychotherapy become possible, because psycho-analysis alone equips the physician and healer with that knowledge of the mental *terrain* which he needs in order himself to gain a foothold and to bring about changes there.

'Those engaged in education and in dealing with crime are beginning with the help of psycho-analysis to adapt their disciplinary systems more fittingly to those whom they handle. Following in their footsteps there are coming and will in the future come all those whose sphere and implements of work are man and his mental products. The fundamental facts and their mutual relations which psycho-analysis represents have been discovered by the study of the sick and have to be followed out, and therefore can best be learnt, in this field; hence there is a predominance in the programmes of our Congresses (this one is no exception) of theoretical and practical matter important for therapy, and we must confess that, although this is very understandable, it has not yet given, or now no longer gives, a correct picture of the real significance of analysis, which already has assumed the proportions of a *universitas humanicrarum*.

'Let me remind you here of a certain jubilee, that of a book which was completed just thirty years ago at Berchtesgaden, where Freud is now preparing the eighth edition—one of the most remarkable books in our literature, with its mysterious motto from Virgil: "Flectere si nequeo superos Acheronta movebo". I refer to Freud's *Interpretation of Dreams*.

'With the incomparable clarity of vision so peculiarly his, even where he himself is concerned, Freud realized immediately the nature of this

offspring of his mind. He knew the crucial importance of the path cleared by this book into the dark realm of the mental under-world. In the pregnant preface to the second edition, which appeared nine years later, he said that if, during the long years of his work on the problems of the neuroses, he had many times been shaken, it was always the interpretation of dreams which restored his certainty. His many scientific opponents, he said, showed a sound instinct when they refused to follow him into this same field of dream-interpretation. This book already contains Freud's fully developed view of the unconscious and its modes of operation. Here, too, for the first time, but already in its entirety, there appears the Œdipus complex, one of the most central and far-reaching of Freud's concepts.

' *The Oxford Dictionary of Current English* has admitted this pregnant work to the treasure-house of the English language, the language of Shakespeare. We foreigners, while expressing our gratitude to the careful compilers of the Dictionary, may perhaps be allowed to say that with this word they have acquired a veritable crown-jewel of human achievement for the museum of their language '.

First Scientific Session

Chairman : Dr. S. Ferenczi.

1. Dr. Edward Glover (London) : Grades of Ego-Differentiation.

A brief examination of recent systematic formulations of psycho-analytical psychology : in particular the concept of the id and its relation on the one hand to instinct and on the other to primitive ego-formations. The necessity of obtaining more exact information as to the stage of development at which the super-ego functions. Two diverging views on this point and their bearing on psycho-analytical theory.

2. Dr. H. Nunberg (Vienna) : The Synthetic Function of the Ego.

There resides in the ego a binding, unifying force analogous to the libidinal tendencies in the id. The task of the ego is to act as intermediary between the inner and the outer world and to effect an harmonious balance between all the conflicting elements within the personality.

The intermediary and binding rôle of the ego—its synthetic function—is seen most clearly first of all in the formation of the super-ego.

The ego by virtue of its capacity for synthesis assimilates alien material from within and without, reconciles contradictions, brings opposing elements into unity and stimulates mental productivity.

In the ego's synthetic mode of operation we have probably something more than a mere analogy to those components of the id which strive after union and combination, i.e. to Eros. Man's strong desire, e.g. to establish causality, testifies to this. His urge to investigate the true origin of the world of phenomena is evidently the sublimated expression of the repro-

ductive instinct of Eros. That which manifests itself in the id as a tendency to unite and bind together two separate beings manifests itself in the ego likewise as a tendency to union and combination—not of objects, but of thoughts, ideas and experiences. The thirst for causality represents the binding principle in the ego.

Again, scientific, artistic or social productivity is the extension by the ego, in sublimated form, of the reproductive endeavours of the id, that is, in some degree, of the productivity of Eros.

The ego's tendency to unite, to combine, and to reconstruct is associated with a tendency to simplify and to generalize. This tendency to generalization is another manifestation of the ego's synthetic function and reveals the fact that this function is subject to an economic principle, by means of which the ego effects a saving in expenditure of work.

Owing to its synthetic function, one of the principal tasks of the ego is to reconcile conflicts between the various elements of the personality. According to the disposition of the subject the result of the solving of the conflict will be sublimation, modification of character or neurosis.

The fact that *every* symptom is of the nature of a compromise is sufficient proof of the synthesizing influence of the ego.

The neuroses and psychoses show clearly that, side by side with its destructive function, the ego (thanks to its derivation from the id) has a constructive, synthetic function which extends to the whole range of psychic activity and leads man to the harmonious unification of his various tendencies and to productivity in the widest sense of the word.

In neurosis, the ego's synthetic function is disturbed, but not destroyed: it is merely directed into wrong channels. Cure is brought about when we are able to indicate the right lines of synthesis.

The true coming into consciousness of psychic acts takes place under the influence of the synthesizing principle in the ego.

3. Dr. R. Allendy (Paris): The Social Instinct.

The need for security, together with the instinct of self-preservation, creates social life. This must correspond to a special instinct which teaches the individual tolerance of his environment and holds in check those tendencies of the ego which may conflict with this environment. The social instinct is a form of the instinct of self-preservation and contains both positive tendencies (imitation of the majority, courting of approbation) and negative (tendency to master anti-social impulses). In this it is opposed to the ego-instincts.

The repressive institution known as the super-ego has been regarded as essentially an individual phenomenon. If we connect it with the racial and inborn social instinct, we shall understand better its powerful and enduring quality. We realize that mental conflict relates specially to sexuality, which is pre-eminently a social function. To the social instinct

may be traced all the great complexes (the Œdipus, the castration, and the weaning complexes). Timidity, exhibitionism and scoptophilia are connected with the surveillance under which, in human society, one individual is kept by the others.

4. Dr. Ernest Jones (London) : Anxiety, Hate and Guilt.

Primary nature of fear. Composite structure and defensive function of guilt. Relation of hate to both. (Published in this number.)

5. Dr. Ludwig Jekels (Vienna) : The Psychology of Pity.

All suffering to which mankind is doomed is felt by our unconscious as guilt—tragic guilt, which inevitably brings punishment in its train. When we perceive the suffering of another, our own sense of guilt is stirred (as has been repeatedly described in psycho-analytical literature in connection with the effect which tragedy has upon us), and this community of feeling leads us to *identify* ourselves with the sufferer.

This identification, however, soon ceases, the reason being that *anxiety* sets in (dread of castration and of the super-ego). A dream and clinical cases cited as examples.

But the anxiety not only causes the identification to be resolved, but gives rise to an ardent *wish* in the ego which has laid itself open to punishment to be treated by the super-ego not as the sufferer is treated, but lovingly, helpfully and indulgently.

This wish is, as it were, realized when the sufferer then becomes cathected with the underlying, and purely narcissistic, libido. He now stands wholly in the relation of object to the person who pities, and the latter treats him as he, the subject, would wish his own ego to be treated by the super-ego.

This projection, this replacement of the *ego* by the *tu*, is furthered considerably by the circumstance that in the sense of guilt the tension between super-ego and ego seems actually to lead to the complete withdrawal of the latter, whereby it is placed, as it were, in the position of the non-ego, the *tu*, in relation to the ego-ideal. (Illustrated by a case of ' self-pity '.)

The essence of pity then is this : our *own* conflict, resolved as we would wish it to be, finds expression in relation to another person. This explains a point which has been noticed by many students, namely, that the suffering of the object of pity and that of the person who feels pity are totally different in quality.

This notion of pity as a purely narcissistic cathexis makes comprehensible all those peculiar characteristics of this sentiment which have made it a puzzle to philosophers : its ' mixed ' nature (pain and pleasure together), the fact that it is of short duration, the dwindling of its intensity, the fact that the suffering of those very near and dear to us evokes terror, it is true, but not pity (because the object-libidinal attachment leaves no room for the narcissistic). Above all it makes it quite clear why Freud has pro-

nounced pity to be not a transformation of the sadistic instinct, but a reaction-formation against it.

Second Scientific Session

Sunday, July 28, 1929. Morning

Chairman : Dr. Ernest Jones.

1. Dr. S. Ferenczi (Budapest) : Progress in Analytic Technique.

A short review of the development of analytic technique up to the present time, with special reference to the interaction of theory and technique. Appraisal of the present state of our knowledge and of the results achieved. Influence upon technique of researches in ego-psychology. Active therapy : activity (heightening of tension) and relaxation. Developments in the immediate future predicted from certain results obtained ; greater optimism about our therapeutic work warranted.

2. Dr. René Laforgue (Paris) : Psycho-Analytic Therapy and the Will to Recovery.

As Ferenczi rightly says, the point of departure in ' active ' therapy is the advice which Freud gives that we should force the patient to face the obstacles which are holding him back in life, in order that the nature of the resistances which have to be overcome by analysis may be recognized. I have selected a certain number of cases in which to apply this rule under conditions which I propose to report in this paper, together with the results obtained from them. They suggest that the neurotic's will to be cured and to give up the infantile gratifications derived from his neurosis will be in proportion to the amount of real difficulty which he has to encounter in life.

How can this will to be cured be reinforced ? This will be the theme of the second part of my paper, and following this sequence of ideas, I shall content myself rather with stating the problem than with putting forward definite suggestions as to its solution. (Published in this number.)

3. Dr. Franz Alexander (Berlin) : The Limitations and Potentialities of Psycho-Analytic Therapy.

A survey of the progress made in the technique of treatment and in theory. What characterizes the more recent development is the application of analytic therapy to fresh objects (difficult characters, children, criminals). We realize its limitations especially in the treatment of persons who are not neurotic (training analyses) and of criminals. In the civilization of to-day there are certain typical conditions of life, not individual, but universal, which make adaptation without conflict very difficult even for normal people. De-eroticization of marriage and professional calling. Society in the past and in the present has made for itself certain safety-valves for the discharge of such damming-up of libido as is due to the general scheme of things and not to individual idiosyncrasies (the Roman

circus. Films). The question suggests itself whether psycho-analysis might not help to modify alloplastically the forms which our life assumes (psycho-analytical mental hygiene).

4. Dr. Ernst Simmel (Berlin): Psycho-Analytical Requirements for the Treatment of Schizophrenia.

In order to develop the psycho-analytic therapy of schizophrenia, it is first and foremost necessary, just as in treating the neuroses, constantly to enlarge our knowledge of the structure and genesis of the disease in question. This advance depends on empirical work and (in contrast to the analysis of neurotics) it can be made only if the *milieu* of the institution in which the treatment is carried out is arranged in accordance with certain psycho-analytical considerations. For in psychosis, which represents a ' conflict between the id and reality ', the environment of the patient is a re-agent—a vital factor of crucial importance, not only in the origin of the disease, but in the course which it runs.

Thus the psycho-analytic therapy of the neuroses must undergo a special modification if it is to be applied to the psychoses. An essential part of this modification will consist in the exercising of a systematic influence upon the object-world which forms the patient's environment. That is to say, the analyst must regulate the behaviour of the persons in charge of the patient in accordance with their significance in his eyes as imagos. It is shown in detail that we may thus ultimately succeed in restricting the patient's psychotic reactions to the object-world around him to his relation to the analyst as the representative of reality—i.e. to the primal conflict between id and reality on the basis of a ' psycho-analytical situation '.

Details of symptomatology, in particular of the economy of affect in schizophrenia, and the bearing of this upon the various therapeutic measures (injection of narcotics, isolation, etc.). It is shown that in his aggressive actions the patient is trying to get back to the object-world by way of psycho-catharsis, and that here the ' dread of the loss of love ' causes him to regress to that level of fixation which is the most important in the schizophrenic reaction—namely, the level of the ' intestinal ' libidinal demand. The psychotic endeavours to incorporate the object with which he has failed to identify himself.

In the therapy of the neuroses the aim is to loosen the bonds of repression and so to translate the neurotic conflict into actuality. The principle which must govern our treatment of schizophrenia, on the other hand, is that of re-imposing these bonds and so bringing about introversion of the prematurely actualized conflict.

The function of reality-testing, lost by the psychotic ego in its state of ruin, is recovered by the schizophrenic's finding *his own* ego again in the analyst and achieving a secondary reconstruction of it.

5. Dr. Paul Federn (Vienna) : Differentiation Between Normal and Morbid Narcissism.

Freud's differentiation between primary and secondary narcissism has reference to the transformation into ego-libido of that which was formerly object-libido.

(1) Independently of this distinction we must from the outset distinguish a *mediate* and a *reflex* narcissism, the basis of this differentiation having been discovered in our investigation of ego-feeling. To the first of these two forms of narcissism there corresponds the feeling of an object-less libidinal tendency in the ego ; to the second, the feeling that the libido which informs this tendency is directed towards the ego itself. Mediate narcissism is the psychic correlative to auto-erotism in object-less organic pleasure ; reflex narcissism is the psychic correlative to auto-erotism in object-less onanism. *Mediate* narcissism forms the basis of *ego-feeling*. Reflex narcissism forms the basis of self-feeling, which is equivalent to Schilder's ' consciousness of personality ', and to ' autism ' in Bleuler's sense of the term.

(2) Normally, every mental content has its object-cathexis and its narcissistic cathexis. These are independent of one another, but transitorily combined. We cannot assert that the preponderance of one or other kind of cathexis amounts to a pathological phenomenon ; it is the basis of the differentiation between the various types of character and of Jung's distinction between the introvert and the extravert.

(3) There are, however, two phenomena which we rightly consider pathological. First, the lack of one or other kind of cathexis in relation to essentially important contents. Secondly, a permanently indissoluble union of the two kinds of cathexis in relation to such contents.

(4) Narcissistic cathexis retains the forepleasurable character of displaced libido ; gratification of the narcissism is normal or pathological according to whether it is attached to object-libidinal gratification or not.

Third Scientific Session

Sunday, July 28, 1929. *Afternoon*

Chairman : Dr. A. A. Brill.

1. Dr. M. D. Eder (London) : Dreams as Resistance.

Dreams the royal road to the unconscious. This holds good invariably for the analyst. Is it always so for the analysand ?

Psycho-analytic literature has long recognized possible resistances in long and elaborate dreams (example) or in excessive dreaming (example). Resistance shown by anxiety at not dreaming or not remembering dreams. Time spent in endeavouring to be accurate in recounting the dream-pictures and words, fears manifested. Poverty or absence of associations.

The dream as a convenient theme—a cover for anxiety.

Dreams related as if thrown at the analyst's head—' I have done my duty in bringing you a dream, now you do some work '. Dreams and their interpretation regarded by the patient as intellectualistic processes satisfying scientific curiosity. Dreams as rationalizations. Fears about the interpretation. Typical dreams and symbols. Easy acceptance as resistance. The interpretation of dreams by the patient as resistance to association. Methods of meeting resistances of this nature.

Incidentally the question is raised why some persons dream much and others little or never.

2. Frau Melanie Klein (London) : Theoretical Conclusions from the analysis of a case of Dementia Præcox in early Childhood.

The case of a four-year-old male dement, which shows that, under certain conditions, a premature and excessive ' defence ' of the ego against sadism arrests the ego-development and the development of the relation to reality.

3. Miss N. Searl (London) : Danger Situations of the Immature Ego.

All danger situations are (1) external : these leave no after-effects where the ego is not damaged ; (2) internal from pressure of libido strengthened by stimulation and/or deprivation.

The ego is alive to danger ; its work is to satisfy id wishes and avoid danger. The unconscious knows no negation, therefore no danger but that of frustration. Hence safety depends on keeping balance of forces strongly in favour of ego ; anxiety when this is threatened.

Human infant has immature ego and strong libido ; hence instability of balance and frequency of anxiety. The tending parent is the necessary complement of the infantile ego, though after weaning satisfying libido incompletely. This gives the following series, from safety to danger, of relations between parent and child : (*a*) ' ego ' parent supplying full complement to immature ego in satisfying and/or restraining in accordance with both realities, external and psychic ; (*b*) . . . (*c*) . . . etc. . . . (*g*) parent stimulating and restraining with strong admixture of non-ego attitude, from dictates of own libido and super-ego ; . . . (*s*) infant left alone with strong wish-tendencies, unable either to satisfy them or summon help, leaving ego weakened by exhaustion. ' It may be dangerous to want something you cannot have ' . . . (*z*) parents are present but stimulate child's libido without either satisfying or restraining, disregarding child in mutual loves and angers ; ' libido ' parents with whom anything may happen ; child's ego weakened and libido strengthened at same time. Ego now allies with libido and super-ego is formed ; ' You *must* not want too much '. Reality sense of ego weakened by alliance with non-reality forces, leaving marked fear of interior processes where exterior authority cannot directly interfere, i.e. of emotions and excretory processes—fear of ' insides '.

4. Fräulein Anna Freud (Vienna): A Counterpart to the Animal-Phobias of Children.

In two cases here reported the same elements as those which can be shown to be present in the structure of infantile animal-phobias were employed in the construction of an animal-phantasy. This was of the nature of a compensation against fear of the father, which is transformed into the opposite feeling. The same mechanism in dreams, stories told by children, and fairy-tales.

5. Dr. S. Pfeifer (Budapest): A Type of Defence.

Neuroses with permanent symptoms.

Pleasure in permanence: its relation to repression.

The return of the repressed; its dynamics.

A form of defence in cases of narcissistic fixation.

Binding of (castration) anxiety by fusion with pregenital narcissistic libido.

Pre-traumatic state of the ego.

'Aphanisis' and defence against it by permanent symptoms.

Therapeutic conclusions.

Fourth Scientific Session

Wednesday, July 31, 1929. *Morning*

Chairman: Dr. Ernst Simmel.

1. Dr. Isador Coriat (Boston): Instinctual Mechanisms in the Neuroses.

A discussion of the dynamic mechanisms of the neuroses through utilization of the concepts of life and death instincts, demonstrating that various neuroses are produced by a temporary defusion and mastery of the death instinct. The objective of the analytical transference-situation is a fusion of the defused instincts.

2. Frau Dr. Helene Deutsch (Vienna): Frigidity.

The relation of frigidity to the different forms of neurosis. What becomes of frigidity in the process of cure. Problem presented by the fact, established by statistics, that even amongst practically normal women frigidity is of remarkably frequent occurrence. Conditions under which frigidity does not represent a neurotic symptom in the whole psychic picture. Biological and psychological bases for this condition.

Prognosis in the therapeutic treatment of frigidity.

3. Dr. M. Steiner (Vienna): The Significance of Identification with the Woman in Male Impotence.

We must take as our starting-point the fact that every man is from the very beginning endowed with a more or less extensive feminine side to his nature. As culture and civilization advance, this will play a more and more important part and will in its turn contribute to the refining of masculine nature and to the raising of the cultural level of society. This,

so to speak, physiological feminine identification may in certain circumstances be considerably augmented.

I. Through constitutional factors. These are certainly very important and interesting, but as they represent something already posited and unalterable, they are not within the scope of this study, which is concerned with the psychological causes and effects of this phenomenon.

II. Through early infantile constellations. In such cases the Œdipus-situation is not resolved in the normal way. Castration-anxiety does not lead to renunciation of the mother and of sexual activities for the time being but, by way of an extensive identification with the mother, to a pre-eminently feminine sexual attitude.

The result is :—

(1) The absence of a true latency period in the years preceding puberty.

(2) A markedly abnormal attitude in the period following puberty. The subject's relations with women take a more or less feminine homosexual form.

The prognosis in these cases varies. The least favourable applies to those which are on the border-line between I and II. These have never attained to the genital level of sexual development at all, not even to genital onanism. But fortunately far the most cases are much milder and in general the prognosis is favourable. They may even be regarded as *formes frustes* of neurosis, for in them sexuality has not been turned into neurotic symptoms, but has been preserved, though in a somewhat bizarre disguise.

Accordingly, from the therapeutic point of view analytic treatment is to some extent simplified in respect of duration and method ; the period of analysis may be shortened and a more active technique adopted. Speaking from practical experience, I may say that both these measures justify themselves.

Cases selected from a large number cited to illustrate this thesis.

4. Dr. Otto Fenichel (Berlin) : The Psychology of Transvestitism.

According to Freud the fetishist does not accept the lack of the penis in women, while the homosexual substitutes identification with her for his love for his mother. These two formulæ are both applicable to the male transvestitist. He has not abandoned his belief in the phallic woman, and he has identified himself with her. Accordingly, the act of transvestitism has a two-fold significance.

(1) It is an erotic act having reference to an object (fetishistic). The patient has sexual relations not with a woman, but with her clothes.

(2) It is narcissistic (homosexual). The patient is himself representing a phallic woman. The penis is represented twice over : (*a*) in the form of the actual organ beneath the feminine dress ; (*b*) in the dress itself, which symbolizes the penis and, like the real penis in exhibitionism, is displayed

with narcissistic pride in refutation of the idea of castration. It is true that the narcissistic regression expressed in this identification goes far further than that of the homosexual. In this identification with the phallic woman, the patient is, moreover, seeking for new objects.

(1) Like the homosexual, seeking the father, to whom he says something like this: 'Love me; I am just as phallic as my mother', or more correctly, 'Love me, as you do my mother. It is not true that by this desire of mine I place my penis in jeopardy'. But he also seeks (2) the mother. For the most important accidental factor in the situation is that the identification with the woman generally takes the form of identification with a little girl, the mother having been early in part replaced by a sister. So that the transvestitist is not merely addressing his father, as I have suggested, but is at the same time saying to his mother: 'Love me, I am just like my sister (genitally)'. Or, more accurately, 'Love me, as you do my sister. It is not true that this wish of mine places my penis in jeopardy'.

A case which has been submitted to a thorough analysis affords ample material in proof of these propositions. No pathognomic ætiology is found. Transvestitism often occurs in combination with other forms of illness where the ætiological premises are similar. The case cited proved further to be determined by special circumstances in the patient's environment. These findings are in complete agreement with Boehm's, but, thanks to the works which Freud has published since Boehm wrote on the subject, there is greater coherence in our picture.

Sachs demonstrated that perverts succeed in carrying over part of their infantile sexuality to the side of the ego and by this means holding the remainder (the Œdipus complex) in repression. At the time when he wrote it was still a debated question in what circumstances infantile component instincts can retain or acquire the capacity for orgasm.

We can now answer this question as follows: The motive of normal repression is the dread of castration. Perverts are people who try to overcome this dread by denying or refuting it. In so far as they succeed in so doing, they save themselves anxiety and *therefore* can practise infantile-sexual activities in which one or other of the component instincts comes into play to some extent, whilst at the same time repeatedly denying the reason for their anxiety.

5. Dr. A. S. Lorand (New York): Fetishism *in statu nascendi*.

Stimulated by Professor Freud's recent paper on fetishism, in which he states that 'the fetish is a substitute for the woman's (mother's) phallus, which the little boy once believed in and does not wish to forgo', an attempt is made to establish the correctness of this finding by observing the actions and phantasies of a boy of four in the company of his parents, and sometimes when he is not in their company. The connection between his developing Œdipus situation and the guilt attached to it is shown by

these actions, and the attempt to nullify his castration-fears. The fetish as a compromise-formation to avoid the danger of castration.

6. Dr. Dorian Feigenbaum (New York) : Paranoia and Magic.

Successful analysis of delusions of persecution in a woman, illustrating the significance of slaying by magic in the development and ultimate issue of psychosis. Certain unusual circumstances afforded sadistic gratification on the lines of magic and promoted transference and cure.

Fifth Scientific Session

Wednesday, July 31, 1929. *Afternoon.*

Chairman : Dr. Paul Federn.

1. Dr. Carl Müller-Braunschweig (Berlin) : The Normal Nucleus of the Religious Attitude of Mind.

Investigation of religious phenomena, conducted on psycho-analytical and genetic lines, has been fruitful, but we must not be tempted to overlook the significance and function of the religious attitude quite apart from the genetic standpoint.

I. The religious attitude is not necessarily either a pathological or an infantile phenomenon. It can be supposed to be such only when the person in whom it occurs is to be regarded as pathological or infantile. We find and may study the religious attitude in normal, healthy adults who have developed to maturity. We then discover as its nucleus certain mental attitudes which are present in all human beings, at least in embryo.

II. In the religious attitude the ideational factors are of secondary importance only : the affective factors are of primary importance. These affects are of a universally human character. Chief amongst them are the following : faith, trust, love and hope, and the character-trait of obedience plays a large rôle. These affects are the essential part : the religious ideas held are nothing but symbols, by means of which the affects are represented in an intelligible manner and form a conceptual unity. Thus, some of the factors which enter into the idea of ' God ' are the following :—

(*a*) That tendency in the universal process which enables man to love it and his own destiny, and to have confidence and hope in it.

(*b*) The representation of the force which guides the conduct of man (that which we call ' moral ', objectively and rationally necessary).

The idea of God, then, is not a delusion, but a psychic formation full of meaning and of the utmost importance in life. Moreover, we must assume it to exist, even when it is consciously denied. (The true unconscious knows no negation.)

III. The religious affects present in all human beings may be combined in individuals with affects which are opposed to them in varying degrees : faith existing side by side with disbelief, trust with mistrust (complemental series). A certain amount of scepticism and mistrust is actually appropriate

to the dangerous and incalculable elements in life. But, on the other hand, when a relative minimum of the affects which I have mentioned is reached, man's capacity for love, achievement and enjoyment ceases.

IV. Religious affects and ideas have to perform a unifying function within the psychic life. At the centre of man's being they contribute to a greater unity in the character and conduct of the personality. One of the most important tasks awaiting psycho-analytical ego-psychology is that of examining the function and economy of the God-imago and the religious affects.

V. Importance of the religious attitude in psycho-analytic therapy. The analyst's duty is not to meet the analysand's expressions of religious feeling with such rationalizing pronouncements as ' There is a God ' or ' There is no God ', but to analyse them. If he confines himself to this he will be able to release the positive, useful nucleus of the patient's religious attitude alike from inhibitions and over-compensations, just as he is accustomed to liberate the elementary libido by analysis.

2. Hans Zulliger (Ittigen-Berne) ; Psycho-Analysis and Leadership in Schools.

Starting out from Freud's *Group Psychology and the Analysis of the Ego*, an attempt to determine whether a knowledge of psycho-analysis is of assistance to teachers in welding their pupils into a group, as Freud understands the term, and assuming the leadership of it.

3. C. D. Daly (Poona, India) : The Genesis of Psychic Evolution.

The psycho-analytical investigation of the feminine taboos, particularly that of menstruation, shows them to be of central importance for our understanding of the neuroses.

Menstruation, which originally coincided with the beginning of pregnancy, leading to parturition, naturally assumes the primary importance of the three states in the human race.

The speaker traced the influence of ' heat ' (which later becomes menstruation as a result of the inhibition to impregnation at this time) from the glacial period to the present day, showing the parallels in the clinical picture and the customs of contemporary savages.

Finally he drew attention to the fact that, in the individual, experiences that were contrary to our ' taboo conscience ' were very easily forgotten—saying that it is not otherwise with a race, quoting in support of this statement the forgotten origin of the English Order of the Garter, the facts being very different from the story commonly accepted.

The article dropped by the Countess of Salisbury was not her garter, as is commonly supposed, but her ' garder ', ' cincture ', known to-day as a ' sanitary towel '. When King Edward saw that the knights were laughing at the unfortunate lady's discomfiture, he said that he would make the proudest of them wear the rejected cincture as the grandest

badge that knighthood ever bore. It took a king to even temporarily raise the taboo, and his princely act and greatness of heart in this respect was soon forgotten, sinking under the pressure of the universal taboo conscience. *Honi soit qui mal y pense.*

4. Miss Ella Sharpe (London) : On certain Aspects of Sublimation and Delusion.

(1) Analytical inquiry into the sublimations of painting, music (singing), historical research.

(2) Some conclusions drawn from this inquiry concerning the fate of magical thought and deed.

(3) The pathway *via* the super-ego to the ' control of environment '. Delusion. Sublimation.

5. Dr. Sarasi Lal Sarkar (Bengal) : A Conversion Phenomenon in the Life of the Dramatist Girish Chandra Chose.

Informal Discussion

On the second evening of the Congress an informal discussion was arranged, the subject being ' The Termination of Analyses '. Dr. Smith Ely Jelliffe took the Chair, and Dr. S. Ferenczi opened a lively discussion, in which a number of speakers took part.

Session of the International Training Commission

Saturday, July 27, 1929. Afternoon

The Chairman of the I.T.C., Dr. M. Eitingon, gave the following report :—

' To-day's meeting of the I.T.C. is its second official meeting in the twenty-one years since the International Psycho-Analytical Association was founded, and in the eleven Congresses which have been held up till now. At the Homburg Congress it was proposed and carried that Training Committees should be set up, and that they should combine to form an International Training Commission. This decision merely approved what already existed in the three oldest Societies of the International Psycho-Analytical Association, and encouraged the formation of such committees, where they had not hitherto existed. Hungary, Switzerland, Holland, both the American Societies, and, last of all, the Paris Psycho-Analytical Society now have their Training Committees. Thus, all the Societies (with the exception of the Russian and the Indian) in which analysis is genuinely taught and learnt, now have such committees, to whom they entrust the direction of psycho-analytical training and the responsibility for it. I am very glad to see assembled here so many of those who bear this responsibility. If the International Psycho-Analytical Association may be said to work at the living vesture of psycho-analysis both as a science and as a movement, then our training-centres are the places where

this work goes forward. As yet it is only in the training-school that the fruits of our activity are to any considerable extent dependent on the content and the nature of our views—that which we sow. The effects of the discoveries made in our psycho-analytic investigations, as of the scientific works which we produce, are, if at all, only partly within our control. Refracted through manifold media, even if to a large extent accepted by the outside world, for the most part they appear in such guises that we are far from being able to identify ourselves with them. On the contrary, we have to recall the fact that the fragment of analysis adopted by the official branches of science, whether they be more nearly or more distantly allied to us, bears such bastard and distorted features that it is sometimes difficult to recognize. But those whom we train to be analysts must learn the whole of analysis as it really is and count themselves fortunate if they are privileged to bear a hand in the further development of the whole and thus to bring it home to the world that one accepts too little of analysis if one accepts only parts—even though they be admittedly very important parts. In so far, then, as the International Psycho-Analytical Association has another and a further task than unbiassed psychological research and the application of that which is discovered and the methods of investigation used to other fields of knowledge and activity, all the essential organizing work of the Association (i.e. all the work done for the future of our movement) is in the hands of those engaged in our Training Institutes.

'Most of those present will still have a clear recollection of the meeting of the I.T.C. which was held at the last Congress at Innsbruck. We tried then to put before you, even if only in outline and without submitting it to discussion, the whole course of instruction or training, in the first place exclusively of those who intend to practise analytic therapy. This training included the personal analysis, courses of instruction in theory and "control" analysis. Many of you will no doubt recall what was said by Dr. Sachs, Dr. Rado and Frau Dr. Deutsch on these subjects. On that occasion much time was occupied in discussing the question of conditions of acceptance of candidates for training. You know that the Congress desired us to appoint a special committee to work at this latter problem. When we come to the third point in to-day's agenda, I will give you a detailed report of the work of this Committee.

'The discussion of the principal problems of training, in connection with which there seems to be a great divergence of opinion in the different Institutes and Training Committees, will be deferred to later sittings of the I.T.C. So far our endeavours to determine upon a plan of instruction have related first and foremost, indeed almost exclusively, to the question of the training of persons wishing to practise analytic therapy. In the meantime, however, the training of two other classes of people who desire

to learn analysis has become a very pressing question. I refer to the training of children's analysts and the analytic instruction of teachers. Two special committees, formed to consider these problems will presently give their reports and lay certain propositions before us—the Vienna Committee, consisting of Frl. Anna Freud and Herr August Aichhorn, and the London Committee consisting of Miss Low, Mrs. Klein, Miss Searl, Mrs. Isaacs and Miss Sharpe. Please note what they say for subsequent discussion in your Societies, wherever the need has already arisen for the systematic organization of this particular work. If I am right the need does everywhere exist.

'Probably you have all seen in the last Report of the Hungarian Psycho-Analytical Society that their Training Committee has succeeded in developing its instructional organization into a Psycho-Analytical Institute. Our Institutes are specially important as an answer to the question of how analysis can be learnt: they indicate where it can be correctly learnt. A particularly characteristic symptom of the development of analysis and the kind of recognition it receives is that, of recent years, instruction has been given on psycho-analysis, e.g. at several of the German Universities, by persons whose competence to teach analysis we should not recognize. At best the result is an ingenious but usually a too superficial criticism of Freud, based on insufficient study of his works. Here we have another instance of what I spoke of before: as once happened in the case of ancient buildings, stones are wrenched out of the fabric of psycho-analysis and used to set up the edifices of other sciences. Now our Institutes claim that their instructors are competent to teach the science which Freud originated, and whatever may be the attitude of the outside world to us and to the International Psycho-Analytical Association, they are making continual, unmistakable progress in winning recognition and authority'.

The President's report was received with applause.

He then announced that, as their detailed reports would be published in the *Bulletin*, the Training Committees of the Branch Societies would not give them at this meeting. He suggested that, instead, members should communicate informally anything specially remarkable which might have occurred in the training work of their Societies. Dr. Federn then gave an account of the organization and activities of a Seminar for the study of Freud's writings in Vienna, which, he said, had proved eminently successful. Dr. Eitingon and Dr. Deutsch raised questions about the analytical instruction and control of teachers. Dr. Rado spoke of the Seminars at the Berlin Institute; they had been organized for many years, and were now highly developed. Dr. Ferenczi told of his Committee's experience in beginning analytical training in Budapest.

The President gave the following report of the work of the Berlin Sub-

Committee which was appointed to draw out a scheme for an international ruling on questions of admission to candidature and of training.

'You will all doubtless remember how at the Innsbruck Congress, although (or perhaps, because) the so-called "lay" question had already been the subject of very considerable discussion, there was a lively interchange of views on the conditions of admission to candidature for training, and in particular, on the admission of non-medical candidates. You all remember the resolution put forward by Eitingon and its fate. After various amendments had been proposed, which completely changed the sense of Eitingon's resolution, it was rejected by the Congress, and the following decision was taken :—

'"The Congress desires that the International Training Commission shall work out and submit to it a scheme in connection with the following points : (*a*) the conditions to be laid down for the admission to training of persons intending to practise psycho-analytic therapy ; (*b*) the course of psycho-analytical training to be prescribed in general, together with special considerations arising out of the conditions in individual countries ; and (*c*) the co-operation which is desirable between the separate Training Committees in carrying out their work. Until this scheme be submitted, decision on these questions shall be deferred".

'A special sub-committee had to be appointed to carry out this resolution. As the Congress or the International Training Commission did not appoint the members, it fell to me, as President of the I.T.C., to nominate them. There were two possible ways for me to proceed. The first was to make this Committee as far as possible international and to work by means of complicated questionnaires. You can imagine how difficult this would have been ; everything would have had to be done in writing and single details would have called forth endless correspondence. Those who have a knowledge of special committee-work will readily conceive how little chance there would be of arriving at results in this way within a reasonable time. Therefore I decided on another plan, which at first seemed to me simpler and more expedient, but which has been the subject of much criticism, some of which, I venture to say, was quite unjustified. I chose three members of the Association who lived in Berlin. They belonged, it is true, to a Society which took up a definite position on the topic under consideration, but their individual views differed sufficiently for them to be ready to examine the problem from various angles. This Committee undertook to work out under my direction as complete a draft as possible, after which the other Societies were then equally fully to express their agreement or dissent. Instead of beginning with sending round a questionnaire in the ordinary form, we ourselves appended the answers to the questions drawn up. Our sole purpose in so doing was that these answers might serve as suggestions for discussion. We expected that the various

Societies would return answers in full, and some of them did. We hoped, with the help of these answers, to find some guiding-line which might in all essentials be followed by all the Training Committees. We prefaced our first scheme with a notice in which we explained our procedure and asked all the Societies to co-operate in our common task on the lines suggested. Accordingly it is a mystery to us how this first draft could be looked upon as anything other than a stimulus to detailed expressions of opinion, or could be construed as an attempt at dictation. The fact that some Societies, instead of co-operating to discover a common guiding-principle, simply replied " No " to some of the principal parts of the scheme, naturally did not conduce to the fulfilment of the purpose of the Committee.

The material which the Committee has laid before you *in extenso* will show you why we feel we have not performed the task entrusted to us, and why we are unable to submit to you, and through you, to the Congress a scheme which we can recommend. On the question of conditions of candidature for training, there was such a wide difference of opinion displayed in the answers that further and more successful work will have to be done by a Committee if such a measure of unanimity is to be arrived at as is absolutely essential for a common platform. To expect that our present session will do away with these differences would be to delude ourselves. We therefore have a proposal to make as an alternative to attempting here and now to clear the matter up.

' Now, though the Committee is obliged to state that its work has been unsuccessful in so far as it has failed to accomplish its whole task, there have nevertheless been certain very gratifying results. To our great satisfaction we have found that, where training in psycho-analysis is given, it is done with a logical and (if I may say so) beautiful systematicness ; the various Training Centres, doubtless through reciprocal influence, pursuing very similar methods. Those Societies which have as yet no training organization agree that there should be a scheme of instruction, and are prepared to employ it as soon as they have the necessary facilities. Since we have sufficient modesty and insight to realize that in handing on the psycho-analytical theory, with all the knowledge and power implicit in it, we must hand on nothing but what has been verified in fact, and that those to whom we teach it must be properly qualified persons, we must hope that the two-fold nature of our task will give the clue to its solution. On the *matter* and the *mode* of training there is no special difference of opinion, but unfortunately there are still wide differences when we come to the question of who is to be taught. And the matter of the *personnel* we create may determine the destiny of our science. Such unique new impulses and aspects have been imparted by psycho-analysis to the practice of healing that we shall not do justice to the requirements of analysis itself if we confine it to the recognized medical profession. We shall have

to discover ways and means, conditions and safeguarding clauses for enlarging the circle of those whom we admit even to therapeutic work.

'And the matter is urgent; the work we have in hand requires that we should seek to discover such conditions and not delay our search for the sake of any of the other objects of our movement. One can and dare not wait long, not only because our unity may be imperilled if we do not soon come to an agreement, but because, while there is indecision as to the principles of admission to training, all our instruction is to some extent in the air, has something of vacillation and uncertainty and must lead to confusion. And this is a very unhealthy and dangerous state of affairs.

'As the Berlin Committee has not succeeded in clearing matters up, it admits its failure, and I ask you to accept its resignation, while in the name of us all I thank our colleagues, Rado, Frau Horney and Müller-Braunschweig most heartily for their laborious and devoted work.

'At the same time I ask you to adopt the following resolution and put it before the Business Meeting of the Congress, seeing that the Committee which has just resigned cannot submit the scheme which it was asked to prepare:—

'"Whereas the sub-committee appointed at the Tenth International Congress, held at Innsbruck, with the object of working out the principles by which analytical training should be guided (having reference in the first instance to training for analytic therapy) has failed to discover a common platform, the I.T.C. proposes to the Congress that a new sub-committee be appointed, nominations for which are herewith appended, in order to carry on this work. The I.T.C. further asks the Congress to defer all resolutions of a general or special technical nature connected with the question at issue until the newly appointed sub-committee has arrived at positive results".

'I think it is superfluous to enter further into the reasons for this resolution. I will again recall to your minds the affects (they are, indeed, hard to forget) displayed at the Business Meeting at Innsbruck. Such venting of affects is not really conducive to the clarification which we need; they would take us no further in our efforts after agreement, not bringing us nearer to one another. Above all, here, amid these dignified monuments, we should like to refrain from them, so that the new Committee, in the first moment of its existence, may be surrounded with an atmosphere of calm and the greatest possible confidence.

'In this we ask you to help us'.

In answer to a question, Dr. Eitingon said that the intention of his resolution was that the new sub-committee—like the former one—should do its work in co-operation with the Training Committees of all the Branch Societies.

The resolution was passed unanimously without further discussion.

Dr. Eitingon proposed, as an additional resolution, that the I.T.C. should nominate the following members to the Congress for appointment to the sub-committee: Mme. Bonaparte (Paris), Dr. Brill (New York), Frau Dr. Deutsch (Vienna), Dr. Eitingon (Berlin), Dr. Ferenczi (Budapest), Frl. Anna Freud (Vienna), Dr. Jelliffe (New York), Dr. Ernest Jones (London), Dr. van Ophuijsen (The Hague), Dr. Sachs (Berlin), Dr. Sarasin (Basle).

The resolution was passed unanimously.

Frau Melanie Klein submitted two schemes drawn up by a British sub-committee, having reference (*a*) to the training of children's analysts and (*b*) to the analytical training of teachers.

Frl. Anna Freud explained the proposals which she and August Aichhorn had drawn up on the same subjects as the British Committee.

Dr. Eitingon thanked Frau Klein, Frl. Freud and their fellow-workers for the trouble they had taken, and asked members to study the considerations laid before them before the next Congress.

At the Chairman's suggestion, Zulliger addressed the meeting informally, giving some examples to show how teachers in their practical work can conduct psycho-therapy on a small scale and can utilize their knowledge of psycho-analysis. Dr. Hermann gave an account of his experience of the psycho-analytical instruction of teachers.

Sandor Rado,
Hon. Secretary, I.T.C.

Business Meeting

Tuesday, July 30, 1929. *Morning*

The President, Dr. Eitingon, opened the Business Meeting with the following address:—

'There is something which distinguishes our Congress from others, whether they be of a purely scientific nature or only have some affinity to science. It is true that our Congresses are organized by an Association whose object is not merely to promote the practical application of psycho-analysis, but to foster and develop it as a science; nevertheless, from the very beginning (and especially in the initial stages, but, just as plainly, now also), our Association has been of the nature of a community with a strong, inner, quite personal cohesion. The great increase in membership cannot obliterate this characteristic, for only as a community can the International Psycho-Analytical Association fulfil the mission which is the real meaning of its existence, namely, to ensure that psycho-analysis as a whole is conserved and developed in the face of prevailing tendencies to disintegrate it and embody the fragments into other contexts and sub-ordinate them to other, often quite alien, points of view. In Germany, for

instance, where of late years analysis has gained extraordinarily in repute and importance, it has become customary to speak of us as " Association Analysts " in contradistinction to the many others who also call themselves analysts. We are glad to be so labelled, if the title really distinguishes us from the rest. And, following an old Dutch example, we will regard the label attached to us as a badge of honour, because we are convinced of the need for the Association and of its true function. Now since no community can be preserved without personal sacrifice, so our great community must demand sacrifices from the individual Societies which are its units, sacrifices which must certainly be made if we clearly realize the meaning of our Association. They must be made even where they seem very heavy, if we keep before us the ideals embodied in the Association, which must ultimately prevail over all external hindrances. It is inevitable that in such communities there will be certain leading individuals amongst the elder members whose words will have considerable weight. We have all experienced this, just like other communities before us (the doctrines of psycho-analytical group-psychology have only brought it to our consciousness), and it is always a happy moment when we have an opportunity and an occasion for thanking one of our elder friends, fellow-combatants and leaders for what he has done for our community and therefore for ourselves.

' Ernest Jones reached his fiftieth birthday on the first day of this year. We should find it still harder to believe of one so apparently youthful if the times had not taught us that it is now only the young who are old. But if we consider the mass of work which Jones has accomplished, we shall feel that it must have required not diligence and talent alone, but far more time than is included in his span of years. One biographical fact tempers our amazement ; in his scientific work Ernest Jones is one of those fortunate men who began early. At the age of twenty-one he was a Doctor of Medicine, and he had acquired hospital experience, as thorough as it was many-sided, of surgery, ophthalmology, gynæcology, internal medicine and children's diseases, i.e. of general medical practice, before he specialized in neurology. His writings on organic neurology very early caused him to be elected a member of the Neurological Society in London, the American Neurological Association and the German Neurological Society. But very soon his principal interest was directed to the psychological side of his special field of activity, and he wrote some works of a psychological trend before the writings of Freud came his way. In 1906 he first came upon these, read the principal works which Freud had so far published, and began immediately to apply what he read. In 1907 he met Jung and at the Salzburg Congress in 1908 made the acquaintance of Freud himself and of a number of our older colleagues who are present to-day. In autumn, 1908, he was appointed Professor of Psychiatry at the University of Toronto, a Chair which he held for four years, during which time

he attended all the Psycho-Analytical Congresses held on the Continent. He was the author of the first English article and of the first English book on psycho-analysis. And when he came to live in London in 1913, he was one of the first analysts who had the idea of being analysed for purposes of learning. He was analysed by Ferenczi that same year. In 1913 he founded the British Psycho-Analytical Society, and in 1926 he brought into existence the London Psycho-Analytical Clinic. All of you who are more intimately acquainted with his scientific and literary work will surely have marvelled to learn from the recent Jubilee numbers of the *Internationale psychoanalytische Zeitschrift* and of the *International Journal of Psycho-Analysis*, both of which numbers are dedicated to him, the extraordinary bulk of Jones' work. We ourselves believed that for many years now we had had an accurate knowledge of him and his doings, but even we were amazed at the ground now covered by his work as a whole. Probably all psycho-analysts will have observed and realized that, as well as having a surprisingly large amount of general and medical knowledge, Jones is, so to speak, *polyhistor in psychoanalyticis*, if I may be allowed the expression. Not only has he the whole field of psycho-analysis at his command, but he has done independent work in most parts of it, and side by side with Ferenczi and Abraham, he is the most many-sided and stimulating author whom we possess. To the Anglo-American world especially, after Freud, he is the chief exponent of psycho-analysis. For all this our science is indebted to him.

' Very soon after joining it, Jones became an increasingly prominent member of our Association, which was sustaining the struggle for psycho-analysis. He came to have weight in all consultations on questions of organization. During the War he preserved such contact as was possible with the psycho-analytical community, rent asunder as it was by the world-upheaval, and afterwards, he was for a number of years President of the Association. In his own country he has displayed no less endurance and energy than tact and skill in defending analysis and winning official recognition for it, most recently on the Psycho-Analytical Committee of the British Medical Association. You see how great is our debt to Ernest Jones. In the name of you all we wish him decades still of health, work and success, and for our Association we wish that there may yet rise up many such leaders as Jones, men of an intellectual calibre such as his, so " ardent, combative, energetic and devoted to the cause ". I quote from Freud's birthday greeting to him '.

At this point Dr. Eitingon handed to Dr. Jones, amidst the hearty applause of the assembly, the numbers of the *International Zeitschrift für Psychoanalyse* and the INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS published in celebration of his fiftieth birthday.

Dr. Jones replied with warmest thanks. He said that the feeling that

he had loyal friends and fellow-workers was particularly precious to him, because for various reasons the psycho-analyst has still to do his work in isolation.

Dr. Eitingon then continued his address :—

' Before we pass on to the situation in our various Branch Societies, let us cast a glance at the attitude towards psycho-analysis displayed by scientists in general and by the world as a whole. The impression we receive will be very much the same as when the last report was given. The tone of feeling in relation to analysis has nevertheless undergone a fundamental change. Apart from the fashionable clamour which has arisen on the subject, people are trying, some of them in all seriousness, to come to an understanding about it, and the esteem in which it is held is growing steadily. But only too often this recognition is something of a Danäan gift, when (as I have already pointed out) psycho-analysis is accepted only in part, with selection of certain elements, with too great caution and too many reservations. We have every reason to be on our guard before recognition of this sort. The Association itself is growing very slowly ; since the last Congress the number of members has scarcely altered. There is a sufficient and satisfactory explanation of the apparent slowness of its growth : most Societies now insist that their members shall have been analysed, which involves quite a different kind of familiarity with analysis from that which we demanded formerly. The principal interest in our scientific work centres in the analysis of the ego and in analytic technique.

' The British Society, in whose midst we are now, shows a distinct increase in the number of its members. The marked inclination of English public opinion towards analysis, especially in the medical world, is evidenced in the manner in which the " Psycho-Analytic Committee " of the British Medical Association (which I mentioned before) has finally drawn up its resolution on psycho-analysis. This Committee has been discussing the question for three years, and I must again emphasize the debt we owe to Ernest Jones, who, as the sole representative of Freudian psycho-analysis on the Committee, has fought its battles there. Our friends in England feel that the most important scientific event in the Society itself was the Symposium on the Analysis of Children, held in December, 1927.

' The Austrian Society is at the present time engaged in the most vigorous and fruitful propaganda. I hope that the President of the Vienna Society or the Director of the Training Institute there will give us particulars on this subject.

' In Germany, the classic land of long and obstinate resistance to analysis, the change of attitude towards it is steady, if slow. Analysis has been subjected to so long and thorough a criticism that it is gradually beginning to be rather better understood and more widely recognized. As

I reported at the last Congress, there is a growing wave of interest in psycho-therapy. The German Society for Psycho-Therapy (of which we first heard at Innsbruck two years ago) admits that they regard psycho-analysis as the main basis of their Society. Of course this does not prevent that ambivalent behaviour towards psycho-analysis which we should expect. I have already mentioned that in the syllabuses of several Universities lectures on psycho-analysis have appeared of late years. We are under no illusion as to the importance of such facts as these; we know that the right response for us to make is to develop our own Association and Institutes.

'The Hungarian Society has been very active in scientific and propagandist work. The public lectures have been well attended. Recently, too, the Society has realized its long-cherished intention of opening an Out-Patient Clinic, having previously succeeded with the help of several members in drawing up a definite and systematic scheme of lectures on theory.

'The French Society, under the active and energetic leadership of Laforgue, is developing relatively quickly. It has already fifteen members and twelve associate members and holds a Psycho-Analytical Conference every six months, when particular psycho-analytical questions are the subject of lively discussion. Allendy organized a series of psycho-analytical lectures at the "Groupe d'études philosophiques et scientifiques pour l'examen des tendances nouvelles". Intercourse with the Psycho-Analytical Societies in other countries has been maintained and encouraged. Recently Dr. Jones and Dr. Sachs, as well as others of our colleagues, gave lectures in France on analytical problems. Dr. Sachs has just given a series on technique and had a most cordial reception. At the Clinic of Ste. Anne a special psycho-analytical polyclinic has been established, thanks to the initiative of Marie Bonaparte and the benevolent neutrality of Professor Claude. Laforgue, Loewenstein and Nacht are attached to the polyclinic. A psycho-analyst, Frau Dr. Morgenstern, formerly of Zürich, has been admitted to the "cercle de neuropsychiatrie infantile" in order to treat children by psycho-analysis.

'Of all our Societies the Swiss has probably undergone the most lively internal vicissitudes. From the Bulletin in the first number of this year's *Journal* you will have learnt that, at the beginning of 1928, Dr. Emil Oberholzer, for many years President of the Swiss Psycho-Analytical Society, resigned office, and he and a number of medical members of the old Swiss Branch Society (Dr. H. Bänziger, Privatdozent Dr. R. Brun, Dr. A. Grossmann, Dr. A. Loepfe, Dr. med. M. Müller, Frau Dr. M. Oberholzer and Dr. H. J. Schmidt) founded a new psycho-analytical society; the "Swiss Medical Psycho-Analytical Society". In February, 1928, the new Society requested the Central Executive to admit it to the Inter-

national Psycho-Analytical Association, giving their reasons for this request in a long memorandum. After a thorough investigation of the position, the Central Executive felt compelled to refuse, because the reasons given in justification of the founding of the new Society seemed inadequate and the Executive felt most strongly that it was very regrettable that no other way had been found of overcoming difficulties which had arisen than that of splitting up an old Society. A new Council, under the Presidency of Dr. med. Ph. Sarasin (the other members being Herr H. and Herr W. Zulliger, Dr. med. E. Blum, Dr. med. H. Behn-Eschenburg and Pfarrer Pfister), took over the direction of the old Swiss Society, and the zeal with which they have endeavoured to stimulate and deepen the Society's work promises great things. The Central Executive feels that the subsequent course of events in Switzerland has justified its refusal to accept the new Society. The " Swiss Medical Psycho-Analytical Society " has lost no opportunity of publicly demonstrating its animosity against the original Society.

' The work of the Dutch Society has been stimulated by the Leyden Society for Psycho-Analysis and Psychopathology. The two Societies are in close contact, for the members of the one have a standing invitation to the meetings of the other. Last year Dr. van Ophuijsen succeeded Dr. van Emden, who for many years was President of the Psycho-Analytical Society, and Dr. van Ophuijsen is working hard in his characteristically quiet, determined and devoted manner to bring about the necessary conditions for beginning systematic training in Holland also.

' The New York Psycho-Analytic Society shows a marked increase in membership, in spite of the conditions of admission having been made more stringent. Members in the New York Society have on several occasions read papers at the young Baltimore-Washington Society. Last winter our Viennese colleagues, Professor Schilder and Dr. Wittels, were in New York, and the contact between the Old and the New World in our Association seems to have been very satisfactory for both.

' Owing to the circumstances in which the Russian Society carries on its work, it has, of course, been impossible to effect a change in the situation there, especially since their valued leader, who for many years has directed the Society, has gone to live elsewhere. Our colleagues in the Moscow Society, together with individual members in Kiev and Odessa, continue, with a courage which must excite our admiration, the struggle to preserve and consolidate what they already possess.

' Another fact which you will have learnt from the Report in the *Bulletin* is that at the University of Santo Paulo in Brazil, the *Sociedade Brasiliera de Psychoanalyse in Santo Paulo* has been formed, a number of Professors of the various Faculties of the University and other teaching bodies having subscribed themselves as its founders. Very soon after its foundation this new Society produced its own journal, the *Revista Brasiliera*

de Psychoanalyse, and since then books have been published which treat of the whole field of psycho-analysis. Recently the Society has had a further development, for in Rio de Janeiro a sister-society has been founded and is in closest contact with that of San Paulo. The detailed written communications which we have received on the work of this Society are so gratifying and full of promise that we should have had great pleasure in putting before the Congress an official request for admission to the Association. This request, however, has not yet reached us, possibly because of the distance. The Central Executive intends, as soon as the application arrives, to exercise their right of accepting a new Society provisionally, and will then ask the next Congress to ratify the admission.

'In conclusion, let us turn our thoughts to the gaps which death has made in our ranks. The English Society deplores the loss of Dr. Warburton Brown and of Dr. Thacker, the New York Society that of Dr. Carncross, who quite recently came to Berlin to study analysis, and in Russia the death has taken place of Professor M. A. Reussner, one of the older members of the Moscow Psycho-Analytical Society, in whose copious writings psycho-analysis is applied to the problems of sociology and the psychology of religion. The German Psycho-Analytical Society has sustained the loss of three members: Dr. Walter Cohn, a young and very promising colleague and one of the Assistants at our Institute, Dr. W. Wittenberg, who for many years alone held the isolated fort of psycho-analysis at Munich, and, finally, Dr. Georg Wanke, who was one of the first to give a place to psycho-analysis in sanatorium treatment. Let us rise as a token of respect for the memory of our deceased colleagues'.

The Minutes of the last Congress were read and adopted.

Dr. van Ophuijsen then gave the financial report (see next page).

Dr. van Ophuijsen made some comments on this Report. Members' subscriptions were, with few exceptions, fully paid up. The whole funds of the Association had been lent to the Psycho-Analytical *Verlag* at an interest of 9 per cent. In the last two years, however, the funds had been greatly reduced. This was owing (1) to the increasing cost of publishing the *Bulletin*. The cost would shortly be still higher, because there would be the French edition as well to finance; (2) to the expenses of the Congresses. While the Homburg Congress cost about £27, the expenses of the Innsbruck Congress amounted to £39, and those of the Oxford Congress he estimated would come to at least £60. The Association could not go on like that. Nevertheless, Dr. van Ophuijsen thought it undesirable that members' subscriptions should be raised for the present.

Mrs. Riviere, speaking for the Oxford Congress Reception Committee of the British Society, explained that the heavy expenses of the present Congress were due to the high prices in England. They had had to pay over £30 for the hire of the hall for their meetings in Oxford, and the cost

of printing programmes, synopses, etc., amounted to over £25. That being so, the amount estimated by Dr. van Ophuijsen for all the other expenses would be less than £5, which was not very much.

THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

Assets

	Marks.	Marks.
Balance on Sept. 26, 1927 . .	3826·52	
Members' Contributions:		
1927 . .	16·32	
1928 . .	2561·80	
1929 . .	2794·63	
		5372·75
Interest on Loan at 9 per cent. per annum:		
1927 . .	73·90	
1928 . .	307·98	
1929 . .	238·63	
		620·51
	Mk.	9819·78

Liabilities

	Marks.	Marks.
Bulletin:		
1927 . .	772·57	
1928 . .	1535·43	
1929 . .	1745·44	4053·44
Congress Expenses:		
Innsbruck .	370·24	
Oxford .	951·14	
		1321·38
Central Executive's Expenses:		
1927 . .	67·98	
1928 . .	88·33	
1929 . .	642·80	
		799·11
Lent to the Int. Ps. An. Verlag:		
1927 . .	2705·95	
1928 . .	1246·02	
	3951·97	
1929 less .	306·12	
Balance of loan due		3645·85
	Mk.	9819·78

The Hague, July 16, 1929.

p.p. J. H. W. van Ophuijsen.

Cost of Printing the Bulletin (in Marks)

	1927				1928				1929	
	I	II	III	IV	I	II	III	IV	I	II/III
German	—	—	178·57	594	—	270	306	198	72	678
English	291·60	162	210·60	97·20	394	109	236	206	50	—

Dr. Steiner proposed that Congress expenses should be administered separately.

Dr. Jones pointed out that at other scientific Congresses it was the universal practice to make a levy upon all who attended to defray expenses.

A sum of 5 or 6 marks per head would be enough. This proposal was seconded by Dr. Brill.

Dr. Eitingon, replying first to Mrs. Riviere, said that the expenses of this Congress needed no apology. When it was decided to hold the Congress in England, they knew that England was an expensive country. For the rest, he thought that there was no objection to introducing in future the universal practice of requiring members and guests who attended the Congress to make a contribution. It now only remained to come to agreement as to the amount to be levied.

Dr. Federn suggested that the amount of the levy on each occasion should be left to the Central Executive to decide upon.

Dr. Jones suggested that for the present the contribution should be fixed at 5 marks.

Dr. Alexander thought this sum very low in comparison with what was usually contributed at other Congresses. He said it was customary to levy a higher contribution from the guests than from the members.

Dr. Simmel proposed that there should be a general levy of 10 marks, and that the surplus should be used in helping poorer members to defray their travelling expenses.

Dr. Laforgue said that he thought it would be better to fix the official contribution low, and in addition to circulate a subscription-list for a fund to assist members with their expenses.

Dr. Federn said he wished very specially to support the last proposal. At this very Congress a large number of their colleagues were unable to be present for financial reasons.

Dr. Jones' proposal was carried that the contribution to the Congress expenses for members and guests should be fixed at 5 marks, beginning at the next Congress. Further, Dr. Laforgue's proposal was adopted that the Executive should send out a subscription-list to help to defray the travelling expenses of members to future Congresses.

Dr. Eitingon then asked the representatives of the different Societies to give any supplementary reports which would be of interest to the Congress.

Dr. Brill gave an account of the vigorous progress of the psychoanalytic movement in America. Though there was still perhaps a good deal that could be criticized, he thought he could promise that there would be an improvement in the future.

Dr. Federn said that in Vienna the energetic work within the Association was going forward very satisfactorily. The so-called 'extended Council meetings' at Professor Freud's house, at which Freud himself always expressed his views during the discussion, were specially delightful to those who took part in them and helpful to the work. Outside the Society there were some gratifying successes to record. At the University

the students had compelled the Professors to pay regard to psycho-analysis. Accordingly, many who attended Professor Bühler's Seminar in Psychology attended lectures at the Psycho-Analytical Institute, and the very active 'Students' Society for Medical Psychology' had insisted on inviting lectures from psycho-analysts, undeterred by any warnings from their tutors. Hence special measures for propaganda were now hardly necessary, for analysis already had a large following amongst the students and the public. In politics all the reactionaries were against psycho-analysis and all the progressives for it. As was well known. the 'Socialist-Democratic' authorities of Vienna had given Professor Freud a site for the erection of a Psycho-Analytic Institute. Shortly afterwards, the Christian-Socialist-Pan-German Government refused to sanction a Training Institute and the Supreme Court upheld this ukase of the Government. Their decision, however, could not hinder the work. The Society had determined to devote the fund which had been voted for the proposed building for the permanent extension of the work of the Institute which would require more physicians and training facilities.

Dr. Sarasin said that, since Dr. Oberholzer and his friends resigned from the Swiss Society, five meetings on an average were held in the quarter. Members travelled from all over the country to Zürich, where the meetings took place. There existed, besides, a 'Psycho-Analytical Seminar and Debating Society', which proposed theoretical and technical questions for discussion, and gave younger members the opportunity to carry on their psycho-analytical education. The Society had arranged two series of public lectures in Zürich and Berne. Members had also given lectures on psycho-analysis to the Swiss Psychiatric Society, which were cordially received. He himself knew nothing about what was happening to the 'Swiss Medical Psycho-Analytical Society', i.e. to Dr. Oberholzer's group. Only there had once been a notice in the official Swiss Medical Journal that this group dissociated itself entirely from the public lectures organized by the Swiss Psycho-Analytical Society. The number of members was at present thirty-three, of whom nineteen were physicians.

Dr. Ferenczi said that in Hungary also there was a steady advance in the psycho-analytical movement, and that the period of incubation was probably now past. People who used to have no sympathy with analysis were now professing to practise it. There was no particular value to be attached to this, but nevertheless it was a sign of the times. Public opinion now showed a very keen interest in psycho-analysis. When Dr. Ferenczi himself was giving a series of public lectures in Budapest, there was such a large attendance (an audience of something like 1,200) that police-regulations obliged him to remove to the largest hall in Budapest. As well as these public lectures, special courses had been held for the medical and teaching professions. The 'Training Committee' had been

transformed into a ' Training Institute ', which endeavoured to imitate to the very best of its ability the example of the older Training Institutes.

Dr. Simmel said that the report of the Berlin Institute, now housed in a new, larger and finer building, would give an idea of the qualitative and quantitative increase of psycho-analytical work in that city. The Library of the Institute had been expanded to include the literature of the subjects closely akin to psycho-analysis, and this was of great importance for the practical side of the training. But for a long time now the German Psycho-Analytical Society had not been confined to Berlin. It realized that it was necessary to organize itself according to districts. There were now in existence the ' South-West German Union ' at Frankfurt am Main, a Society at Leipzig and the beginnings of one in Homburg. In these places groups of persons interested meet together, and they could be analysed without going elsewhere. After that they generally went to Berlin and read papers at the meetings of the Society in order to qualify for membership. Frankfurt had also the nucleus of an Institute of its own. Of interest also must be the great psycho-analytical movement in Germany outside the Society, a movement which was becoming dangerous because it accepted psycho-analysis so ' unreservedly ', i.e. in so ambivalent an attitude of mind. In Berlin alone there existed three or four societies for ' free ' psycho-analysis. One of these had celebrated Professor Freud's birthday with due solemnity, and one heard its members express the opinion that *they* were the true representatives of his theory and were bound to preserve it from the ' Association analysts ' [*Vereins-analytiker*], who had failed to understand Freud's teaching. The Berlin members of the Association were specially glad that Berlin and its Institute continued to attract members from foreign countries, and persons interested in analysis from countries which as yet possessed no Society of their own. For instance, there was present at the Congress now Dr. phil. Raknes from Oslo, who had taken his psycho-analytical training in Berlin and intended to take his knowledge of the subject back to Norway, which as yet had had nothing to do with analysis.

Dr. Laforgue said that the Paris Society was no longer a ' nebula ', but was beginning already to consolidate. But this fact carried with it the risk that ' planets ' might break away. By conducting training analyses, Mme. Bonaparte, Mme. Sokolnicka and Dr. Löwenstein had specially helped to establish the Society. Fortnightly meetings were held, and were of two kinds : (1) papers were read and associate members were present ; (2) members only met to discuss questions of technique. French psycho-analytical Conferences were held annually, and the attendance this year had been specially good. On that occasion Dr. de Saussure spoke on homo-sexuality in women, and Mme. Sokolnicka on psycho-analytic technique. In the coming year the Society proposed to arrange courses of lectures, the

introductory series having already been given by Dr. Sachs. It might be possible to induce the Head of the Paris Psychiatric Clinic to allow psycho-analytical lectures to be given at the Clinic. If not, the French Society would have to think of founding an Institute in its turn.

Dr. Berkeley-Hill said that the Indian Psycho-Analytical Society had its origin in Calcutta and had to record good and rapid progress in Bengal. All the Indian provinces were so jealous of one another that unfortunately there was at present very little chance that psycho-analysis, which was already accounted a 'Bengali' affair, could gain a footing in Madras or Bombay. In Calcutta, however, it was going on well, and was especially assisted by the vigorous work of that distinguished and lovable personality, Dr. Bose. There was a very good attendance at the meetings by medical men, lawyers and others. In Calcutta the police officials were specially interested in analysis. Dr. Bose was constantly asked to give psycho-analytical lectures at the training-schools of the police and in Calcutta these lectures formed part of their official training.

There followed reports of the Psycho-Analytical Institutes, Dr. Glover being the first to speak. He said: 'At the last Congress an account was given of the London Psycho-Analytical Institute, so that it is unnecessary to repeat what has already been announced. Mr. Prynce Hopkins has continued his generous support of the Institute, and thus relieves the Society of the most pressing financial difficulties, but lack of funds still constantly prevents us from developing the work as we should wish. I will confine myself to-day to a few remarks on the progress of the work at the Clinic and the Institute and on the changes which have taken place in the *personnel*. Dr. Adrian Stephen has joined the medical staff, while Dr. Cole has resigned. Of the seven Assistants at the Clinic who were named in the last Report, Dr. Warburton Brown has died. The other six are carrying on their work and the following have also been appointed Assistants: Dr. Pailthorpe, Dr. Karin Stephen, Dr. Jessie Wiltshire and Dr. Yates.

'During the last two years 97 consultations have been held; 86 of these patients seemed suitable for treatment. The cases were as follows: hysteria, 37; obsessional neurosis or obsessional character, 18; melancholia, 5; dementia præcox, 6; paranoia, 5; sexual disturbances, 3; neurasthenia, 4; neuroses of various kinds, such as tic, stammering, etc. 7; hypochondria, 1. The number of daily treatments varies from 20 to 25.

'As was stated in the last Report the courses of lectures have been continued and also the control analyses. At present the latter are being conducted by Dr. Jones (3), Dr. Payne (3), Dr. Glover (4), Dr. Eder (1), Dr. Riggall (1). There are, moreover, six students who have not yet begun independent work, but are undergoing training analysis. Of these four are physicians and two laymen. Their analysts are Mrs. Klein, Mrs. Riviere, Dr. Glover, Dr. Jones and Mr. Strachey. Altogether there are fourteen

students in various stages of their training at the Institute. All but two are members of the medical profession. Eight other candidates for admission have been either refused or asked to wait.

' The question of lay analysts and students being admitted to work at the Clinic has been deferred for various reasons, one of the chief being that we should wait for the Business Meeting of the Congress. I think you will all fully agree that we should wait till after the holidays to tackle this question '.

Frau Dr. Deutsch gave the following account of the Vienna Training Institute :—

' The number of students in training in Vienna at present is 18. During the last two years 14 students have completed their training and 8 have applied for admission. The reason for the falling-off in numbers is that, while hitherto the majority of the Vienna students were trained free, we have now decided that the services we give shall be devoted to the further training of the students whom we have already accepted, and therefore fewer candidates will be admitted free. In the same way the lectures and seminars were planned for the older students, so that the interests of the beginners have had to take a second place. Special progress has been made in the training of teachers and children's analysts. At the invitation of the city of Vienna, Frl. Anna Freud and Herr Aichhorn have given courses of lectures to teachers. In the Institute itself Aichhorn and Hoffer have lectured to teachers and social workers on psycho-analytical theory. In the coming year we intend to supplement these lectures by a practical training by Aichhorn in managing Play-Centres and the like. This is to develop into an obligatory year of " practical work " for lay students analogous to the psychiatric training given to physicians. Further, Frl. Anna Freud has conducted a seminar for children's analysts, to which cases of children are continually referred.

' For the purpose of propaganda the Society arranged in 1928 a course of public lectures on " The application of psycho-analysis to the mental sciences " and also lectures to other groups of people interested in analysis. At the request of various medical societies, in particular of the Society for Medical Psychology, the Vienna Society regularly sends speakers to their meetings. The directorship of the Vienna University Psychiatric Clinic, formerly held by Professor Wagner-Jauregg, is now in the hands of a member of our Society, Professor Poetzl, who lectures there on psycho-analysis ',

Dr. Hitschmann gave an account of the Clinic of the Vienna Psycho-Analytical Society, which, for external reasons, is separate from the Training Institute. Dr. Hitschmann said :—

' The Clinic has now been in existence for nine years and we have had to build an addition to the premises we rent for it. It has for long had more applications for treatment than we can deal with, and a large number

of patients has to wait for a long time, sometimes for several years. The Clinic meets a real need in Vienna and both physicians and Health Insurance Societies send patients to it. We are trying to compel these Societies to pay at least a small fee, so that these patients can be treated privately. There are now six physicians on the staff at the Clinic, and Frau Dr. Sterba holds consultations at which advice is given on the upbringing of children. For some time Herr Aichhorn has held similar consultations, not at the Clinic, but at the "Settlement". Seminars on therapy are held fortnightly, and there is a most gratifying attendance by our older colleagues as well as by the students. At these seminars reports are given of cases at the Clinic, and the whole object of the discussions, as well as of the debates which are staged, is the improvement of therapeutic technique and the shortening of the period of treatment as soon as that ideal goal is within the range of actuality. Dr. Reich conducts the therapeutic seminars with untiring enthusiasm'.

Dr. Oberndorf said that in America there was no need for special psychoanalytical propaganda, because there was an extraordinary and universal interest in the subject. On all sides, however, there was need for discussion with Societies for other branches of psychology and medicine whose tendencies ran parallel with or were hostile to our own. This was specially true in connection with the campaign of mental hygiene, which was as yet almost unknown in Europe. The Society, and in particular Dr. Brill, had, however, given lectures on psycho-analysis. New candidates for training could undergo training analysis by a member of the Society. Although the theoretical training was not yet properly organized, students had nevertheless ample opportunity to learn.

One important development was that the Psychiatric Society was joining in the meetings of the Psycho-Analytical Society, and these were very well attended. Outside New York, also, work was being actively carried on. In Washington, Boston, Baltimore and Chicago decentralized Societies were being formed.

Dr. Eitingon gave the following report of the Berlin Psycho-Analytical Institute :—

'Our Institute is now in its tenth year, and last autumn it moved into larger and better premises which will admit of a still further expansion of the work in the next few years. We may therefore consider that it has consolidated its position. It maintains its old therapeutic tradition, upon which we never cease to lay stress, as is seen from the steady increase in the number of analyses being conducted at the same period. At the Innsbruck Congress I reported the number as 85; it has now increased to 115. With the means at present at our disposal, we cannot hope to add to these numbers to any considerable extent, and must content ourselves with the advance already made, as we have no prospect of any financial assistance just now.

' The number of students in training is 26, the majority of whom are already conducting " control " analyses in the Institute.

' With the growth of the two-fold work of the Institute : therapy and training, it becomes increasingly evident that, though there is a close connection between these two branches of work, their development involves nevertheless a certain contradiction which it is difficult satisfactorily to resolve. I mean that it is the intention of the Institute to prove its therapeutic efficiency precisely in severe cases, whilst, for purposes of training the students, we need slight, and so to speak, classic cases. Were it not for the devoted help given us by the older members of the Society, we should not be able to reconcile these conflicting claims.

' In order to give the students the greatest possible help in their practical work, we have, besides the " control " analyses, seminars on questions of technique. We found that there was a danger that, if the members attending these seminars were too large, they soon turned into mere debating societies, and so, quite recently, we have substituted small seminars of not more than six members. These form an intimate group for work in common, and are led by one of the older analysts. The result is that a closer and more constant contact between the group-leader and the other members can be easily established and maintained. This new arrangement seems to work very satisfactorily.

' I should like, further, to tell you that the Institute is coming to be more and more widely recognized. For instance, the German Psychotherapeutic Society, which I have several times mentioned and which apparently tries to combine all the principal trends of psychotherapy, has shown itself disposed to acknowledge the Institute to be the official Training Centre for analysis, were it not that they consider that there are certain blemishes in our work, for instance, that we have lay-persons amongst the teachers as well as the students. We console ourselves with the thought that our *raison d'être* is not to please the members of their Society, but to teach them something '.

On the subject of the admission of new societies, Dr. Eitingon stated that the Brazilian Society, about which an announcement had already been made, had not sent its official request for admission in time for the Congress. As soon as the request arrived the Central Executive would provisionally admit this Society and would ask the next Congress to ratify their decision.

Dr. Eitingon then gave the following report of the I.T.C. :—

' As you know, the I.T.C. was desired by the last Congress to draw up a scheme for the international ruling on questions of admission of candidates and training, and to submit the said scheme to the Congress. Accordingly I appointed a special sub-committee, consisting of Frau Dr. Horney, Dr. Müller-Braunschweig and Dr. Radó, and entrusted to them the drawing

up of the scheme under my direction and with the co-operation of the Training Committees of the Branch Societies. This sub-committee worked hard and drafted two schemes which they submitted to all the Training Committees for discussion. The whole material which they assembled, amounting to a thick volume, was placed at the disposal of all members of the International Training Commission. In spite of all the trouble taken by this sub-committee they did not succeed in achieving any such unanimity amongst the separate Societies as is desirable on the subject of conditions of admission to training. On all other points, especially on that of prescribing a definite course of analytical training, complete agreement could have been arrived at between all the Societies. We may therefore hope that, if we go on working, the difficulties may be overcome. The sub-committee, having been unable to fulfil its task, has resigned. This being so, the I.T.C. decided at the meeting held on the first day of the Congress to submit to you the following resolution :—

' " Whereas the sub-committee appointed at the Tenth International Congress, held at Innsbruck, with the object of working out the principles by which analytical training should be guided, has failed to discover a complete common platform, the I.T.C. proposes to the Congress that a new sub-committee be appointed, nominations for which are herewith appended, in order to carry on this work. The I.T.C. further asks the Congress to defer all resolutions of a general or special technical nature connected with the question at issue, until the newly-appointed sub-committee has arrived at positive results ". The list of nominations by the I.T.C. is as follows : Mme. Bonaparte (Paris), Dr. Brill (New York), Frau Dr. Deutsch (Vienna), Dr. Eitingon (Berlin), Dr. Ferenczi (Budapest), Frl. Anna Freud (Vienna), Dr. Jelliffe (New York), Dr. Ernest Jones (London), Dr. van Ophuijsen (The Hague), Dr. Sachs (Berlin), Dr. Sarasin (Bâle).

The resolution was carried unanimously. Dr. Eitingon again expressed the hope that the task which it had as yet been impossible to accomplish might be ended in a way satisfactory to every one by the next Congress.

Dr. Ophuijsen, with the applause of the whole meeting, expressed the gratitude of the Association to the retiring sub-committee which had done such arduous and thankless work.

Dr. Federn made a suggestion, the idea of which originated with Dr. Hollós, namely, that the Societies should discuss the question of what psycho-analysis could contribute with regard to the training of attendants for mental patients.

In the name of the Swiss Society Dr. Sarasin invited the International Psycho-Analytical Association to hold the next Congress in Switzerland in autumn, 1931, and to let the Swiss Society decide on the best place for it. The proposal was carried unanimously with loud applause.

Dr. Jelliffe drew members' attention to the fact that an International

Neurological Congress was to take place in Berne in autumn, 1931.[1] He asked the Central Executive to bear this Congress in mind when settling the date of the Psycho-Analytical Congress.

Dr. Eitingon then asked that the Central Executive should be relieved of office. His motion was carried by acclamation. At Dr. Eitingon's request Dr. Jekels then took the Chair.

Dr. Jekels proposed that in accepting the resignation of the Central Executive, the Association should express its hearty thanks for the devoted work they had done (*loud* ***applause***). He asked for nominations for the new President.

Dr. Jones proposed that the former President, Dr. Eitingon, be re-elected. The Congress signified its consent by loud applause.

Dr. Eitingon resumed the office of President and thanked the Association for the confidence placed in him. He stated that in accordance with the Statutes, as he had now been re-elected President, Dr. Ferenczi and Dr. Jones would remain in office as his advisers. He proposed that Frl. Anna Freud be re-elected General Secretary and Dr. van Ophuijsen Treasurer. The re-election took place by acclamation.

Dr. Eitingon was then re-elected by acclamation to the Presidency of the I.T.C. He thanked the Congress for re-electing him and nominated Dr. Radó as Secretary of the I.T.C. Dr. Radó was duly elected by acclamation.

Anna Freud,
General Secretary.

AMERICAN PSYCHO-ANALYTIC ASSOCIATION

The Fifth Annual Mid-winter Meeting of the American Psychoanalytic Association was held at the New York Academy of Medicine on December 27, 1928. An informal dinner preceded the meeting, at which the Society was honoured in having Drs. Paul Schilder and Fritz Wittels, of Vienna, as guests.

After the dinner, a business meeting was held, at which Dr. A. A. Brill acted as Chairman in the absence of Dr. William A. White.

The following were elected to membership : Drs. Frankwood William, of New York, Thomas Haines, of New York, M. S. Gregory, of Oklahoma, Hans Syz, of New York, Nolan Lewis, of Washington, Dorian Feigenbaum, of New York, and Mary K. Isham, of Cincinnati.

Dr. W. A. White was elected President, Dr. C. P. Oberndorf Secretary and Treasurer, Dr. Ralph Reed, Dr. Adolph Stern and Dr. Thaddeus

[1] According to the decision taken at a preliminary meeting and since published, the International Neurological Congress will take place in Berne from August 31 to September 4, 1931.—[Ed.]

Ames as Council, all to act until the annual election at the spring meeting.

The meeting then adjourned for the scientific session. Dr. White, who had been unavoidably delayed, now took the chair and the following papers were read : ' Unconscious Insight ', by Dr. A. A. Brill, New York ; ' Some Psycho-analytic Observations on Paretics ', by Dr. Paul Schilder, of Vienna ; and ' Quantitative Factors in Sex ', by Dr. Fritz Wittels, of Vienna. The attendance at the scientific session numbered nearly 100.

The Seventeenth Annual Meeting of the American Psycho-Analytic Association was held in Atlanta, Georgia, on May 16, 1929. The programme consisted of a joint session with the American Psychiatric Association, and was as follows : ' The Language of the Psychoses ' by Dr. William White of Washington ; ' The Role of Masturbation in the Neuroses ' by Dr. Adolph Stern of New York ; ' Schizophrenia and Psychotherapy ' by Dr. A. A. Brill of New York ; and ' Mechanisms in Cases of Prolonged Schizophrenia ' by Dr. Nolan Lewis of Washington.

At the evening session the following papers were read : ' Education Relative to Deviations and Psychoneurotic Conversions ', by Dr. Mary Isham, of Cincinnati ; ' Axillary Menstruation in a Male ', by Dr. Ernest Hadley, of Washington ; ' Homosexuality and Zoophilia ', by Dr. C. P. Oberndorf, of New York ; and ' Remarks on the Castration Complex ', by Dr. Nolan Lewis, of Washington.

The joint session drew a large attendance of psychiatrists interested in various branches of psychiatry, but the evening session was poorly attended owing to the fact that the hour conflicted with numerous round-table conferences held in various specialities, such as Social Psychiatry, Clinical Psychiatry, Occupational Therapy, Hospital Administration, etc.

At the business meeting only a very small percentage of the members of the Association were in attendance, because of the great distance of Atlanta from the residence of most of the members. Those present were : Drs. White, Hadley and Lewis, of Washington ; Brill, Stern and Oberndorf, of New York ; Sullivan, of Baltimore ; Isham, of Cincinnati ; and Emerson, of Boston.

The following were elected officers for the ensuing year : President : Dr. A. A. Brill, New York ; Secretary and Treasurer : Dr. C. P. Oberndorf, New York ; Council : Drs. W. A. White, Nolan Lewis, of Washington, and H. S. Sullivan, of Baltimore. Dr. Brill appointed Drs. Brill, Oberndorf and Stern as delegates to represent the Association at the International Congress at Oxford. It was voted to send a copy of the letter of the British Arrangements Committee in regard to the Oxford Congress to each member of the Association.

C. P. Oberndorf, M.D.,
Secretary

BRITISH PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1928

October 3, 1928. Annual meeting of members. The following officers were elected for the ensuing year:

President: Dr. Ernest Jones.

Hon. Treasurer: Dr. W. H. B. Stoddart.

Hon. Secretary: Dr. Douglas Bryan.

Hon. Librarian: Miss Barbara Low.

Members of Council: Dr. M. D. Eder, Dr. Edward Glover, Dr. John Rickman and Mrs. Riviere.

Training Committee: Dr. Bryan, Mr. Flügel, Dr. Glover, Dr. Jones, Dr. Payne and Dr. Rickman.

The Secretary reported that the Society now consisted of twenty-seven Members, thirty-one Associate Members, and two Honorary Members.

November 7, 1928. Mr. J. C. Flügel: Notes on the psychology of clothing.

The most fundamental contribution of psycho-analysis to the psychology of clothes concerns the ambivalent mental attitude towards most of the problems of dress, e.g. in the omnipresent and contrasted motives of display and modesty, also between the combined satisfactions derived from clothes (satisfactions which are themselves in other respects often mutually antagonistic) and the desires which are opposed to the wearing of clothes at all.

Principal sources of satisfaction: (1) Phallic, e.g. hat, shoe, tie, collar, mantle, etc. Stiffness or discomfort as an additional satisfaction. The idea 'stiffness = moral firmness or restraint'. (2) Uterine. Clothes symbolizing the womb. Connection between sensitiveness to cold (and consequent need of protection) and lack of love. The tendencies which oppose themselves to the wearing of clothes (and the satisfactions which are inhibited by clothes) chiefly connected with exhibitionism, skin erotism and muscle erotism. When little displacement (phallic or uterine) of primitive interests on to clothes occurs, much of the antagonism towards clothes that is displayed by very young children may be retained throughout life.

Changes in fashion consist of: (1) Variations in the part of the body emphasized (variety of phallic equivalents). (2) Variations in the relative importance of phallic and uterine displacements. (3) Variations in the relative importance of display and modesty. (4) Variations in the relative amounts of libido displaced on to clothes (as compared with the body).

November 21, 1928. Dr. Adrian Stephen gave an abstract of Dr. Sándor Radó's paper 'The Psychical Effects of Intoxication', and opened a discussion on it.

December 5, 1928. Dr. Georg Groddeck (guest of the Society) : Remarks on the embryonal time in relation to later life.

Obituary : Dr. Warburton Brown.

First Quarter, 1929

January 16, 1929. Dr. Douglas Bryan : Remarks on bisexuality.

February 6, 1929. Miss N. Searl : Speculations on libido as a factor in evolution.

Following Brun's ' Theory of Selection and the Pleasure Principle ' (*Zeitschrift*, 1923) stress is laid on the part played by libido as a factor acting either with or against the ego-forces in natural selection, i.e. making for or against survival. Man in this respect is in a unique position with his ' free ' libido and his capacity for allying it with the ego in sublimation. Secondly, the individual considered from this standpoint ; connections with the Œdipus difficulties of childhood (classical situations, such as ' primal scene ' traumas, only possible in mankind).

February 20, 1929. Dr. Karin Stephen : Pain, love and fear.

The relation of pain to sexual pleasure. For the libido in its so-called passive or female aspect some actual pain has definite erotogenic value, apart from any added value that it may have as punishment or introjected revenge. Freud's theory that masochism is derived from the death-instinct—that is, from the desire to reduce tension and return to the inorganic, which Freud regards as the great impulse which conflicts with the libido—held to be unsatisfactory. The instinct which really does at times conflict with the libido is on the contrary the instinct of self-preservation.

March 6, 1929. Miss E. Sharpe : History as phantasy.

This dealt with six years' analysis of a case of delusion. The material was presented in the form of an examination of the historical identifications made by the patient. The analysis of these identifications led to the recovery of the early lost love-objects and with them the repressed memories of childhood and clear indications of a traumatic event in childhood. This latter was clearly the most important dissociated link between the later delusion and the earliest insupportable infantile frustrations.

March 20, 1929. Short communications.

New Associate Member : Mr. R. Money-Kyrle, Whitham, Calne, Wilts.

Second Quarter, 1929

April 17, 1929. Mr. Money-Kyrle read an abstract of Róheim's ' After the Death of the Primal Father ', and opened a discussion on it.

May 1, 1929. Mr. J. C. Flügel read Wells' short story, entitled ' The Beautiful Suit ' and pointed out the phallic and other symbolism in it.

Dr. Wilson made some remarks on a case of obsessive thinking during analytic treatment.

May 15, 1929.

a. Mrs. Klein: Infantile anxiety situations. (Published in this number.)

b. Dr. Ernest Jones: Extracts from his paper read at the Sorbonne, April, 1929, entitled 'Remarks on Jealousy'. The extreme insane form of jealousy contrasted with 'normal' jealousy; the question of the relationship possibly existing between them in their psychological structure. After a full consideration of neurotic jealousy, a link between these two extremes, the conclusion was reached that the tendency to jealousy was founded on the attempted solution of the Œdipus conflict by means of sex inversion.

June 5, 1929. The Education Sub-Committee gave its report on:

a. The training and qualifications of the child analyst.

b. The analytical education of the pedagogue.

June 19, 1929. Dr. H. Weber: The concept of aim-inhibition.

Douglas Bryan,
Hon. Secretary.

DUTCH PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1928

October 13, 1928. Dr. A. Stärcke:

a. Conscience. The strata of which conscience is composed are mnemic deposits from each social organization in which the individual has participated. Similarly 'the id' is the collective name for the mnemic deposits from infra-individual organizations and 'the ego' for the deposits from the individual organizations. The function of conscience is to deflect action-repetitions from the external world to the ego itself. Every line of development terminates in a *cul de sac:* the next development invariably proceeds from a potentiality which lies farther back. Suggestion that these facts should be termed the 'laws of retrogenesis'. Paths of evolution followed by conscience.

b. Introduction to a symposium on Freud's theory of the libido and of the ego-instinct. The speaker's own difficulty in accepting the untenable views formulated in Freud's later works.

November 24, 1928.

a. Dr. Th. van Schelven (guest of the Society): A dream of numbers. A patient who was being analysed dreamt for six consecutive nights dreams which revealed with increasing clear-

ness a sadistic attitude towards his father. The fourth dream had for its content simply a number—8371. The dream ended with a powerful affect. Associations in analysis and other dreams showed that 8 stood for the father unhurt and 3 for the father with injuries in the upper and lower part of his body. The family of seven and the dreamer, who alone survived, were denoted by the numbers 7 and 1. There was as well a superstitious dread of the number 13 and an identification with Judas. The father had died in the patient's thirteenth year. Hence there was a three-fold determination of the number 13.

b. Dr. S. Weijl discussed certain cases of impotence and the difficulties presented by them in prognosis. He dealt in particular with the psycho-analytical interpretation of *travelling* in a case of this sort and of the disintegration of the function of coitus, so that with his wife a patient experienced erection only and with another woman *ejaculatia præcox*. The unconscious part of the super-ego was of great importance here.

December 8, 1928. Dr. K. H. Bouman, at Amsterdam, arranged to show to those interested in analysis the French film ' La coquille et le Clergyman '.

In the future, the Society's scientific meetings will be open to members of the Leyden Psycho-Analytical Society, and our members have a standing invitation to their meetings.

Obituary : We have to record the death of Dr. J. Knappert, a young analyst who was making his mark. He succumbed to a chronic illness, which had forced him shortly before to resign from the Society.

Resignations : Dr. A. W. van Renterghem and Dr. J. M. Rombouts.

Election to Membership : Dr. H. C. Jelgersma, Anstalt Endegeest in Oegstgeest.

First and Second Quarters, 1929

January 5, 1929 (at Oegstgeest). *Business Meeting.*

The President, Dr. J. E. G. van Emden desired not to stand for re-election. The following Council was therefore appointed : Dr. J. H. W. van Ophuijsen, *President ;* Dr. A. Endtz, *Secretary ;* and Dr. P. Müller, *Treasurer.*

After the meeting there was an exhibition of the psycho-analytical film ' La Coquille et le Clergyman ' (scenario by Arteaud ; producer, Germaine Dulac), to which Professor Dr. K. H. Bouman had drawn attention. A number of guests were invited, and Professor Dr. G. Jelgersma lent his lecture-room for the occasion. Dr. van Ophuijsen gave an introductory address.

March 2, 1929 (at Leyden). Dr. J. H. W. van Ophuijsen : A case of masochism in a ' twilight ' state of consciousness.

This complicated case cannot be summarized in a few sentences.

May 11, 1929 (Amsterdam) :

1. Frau Dr. C. M. Versteeg-Solleveld (guest of the Society) : An analysis of a case of hysteria. The three factors which exercise great influence upon the sexual development of girls : (*a*) the longing to be raped by the father ; (*b*) the feminine genitality, which has to be defended from the mother ; and (*c*) castration, which begins to play a part when the girl has fled from her womanhood because of feelings of guilt and disappointments in her love-life.
2. Dr. J. H. W. van Ophuijsen : Notes from the analysis of a sado-masochistic phantasy. Sadistic and masochistic tendencies cannot be construed as complementary. In this particular case the goal of the sadistic tendencies was the destruction of the object without regard to its feelings, while the goal of the masochistic tendencies was that the patient should feel subject to the power of a father-figure.

June 22, 1929 (at The Hague) :

1. Dr. S. Weijl : Remarks on a legal opinion formulated on psycho-analytical lines. The question of the harm done to the girl-pupils of a male teacher who had indulged in sexual practices with them.
2. Dr. M. Katan (guest of the Society) : A case of psychogenic disturbance of speech. An account of the analysis of a patient suffering from impotence and *tic*. There was a libidinal cathexis of the tongue, which had a phallic significance.

Elections to Membership : Dr. Th. van Schelven, 35, Jan van Nassaustraat, The Hague ; Frau Dr. C. M. Versteeg-Solleveld, 3, Javastraat, The Hague.

Change of Address : Dr. S. Weijl, 98, 'sGravendijkwal, Rotterdam.

A. Endtz,
Secretary.

GERMAN PSYCHO-ANALYTICAL SOCIETY

Third and Fourth Quarters, 1928

September 11, 1928. Short communications :

1. Dr. Sachs :
   a. The totem-feast in the writings of Sallust.
   b. The representation of the Ucs in films.

2. Dr. Hárnik: Anxiety and awkwardness in an only child.
3. Frau Dr. Lantos: Two examples of ascertaining the truth through psycho-analysis.

September 30, 1928. Inaugural ceremony in the new premises of the Berlin Psycho-Analytical Institute.

The President, Dr. Simmel, welcomed the guests and members present and read the telegrams and letters of congratulation, and then gave a retrospect of the history of the Institute, which was founded by Dr. Max Eitingon in 1920. From that time on, Dr. Eitingon, as Director, had been at the head of the Institute, and had taken the greatest personal interest in its steady growth. The Society felt most deeply indebted to him for his devoted work and the indefatigable way in which he had given his services. The arrangement and artistic decoration of the Institute's new premises had been carried out to the designs and under the direction of the architect, Ernst Freud (Dipl. Ing.), who had most generously handed over his fee to the Library of the Institute.

Dr. Eitingon thanked Dr. Simmel for the tribute paid to him, and went on to give some facts about the development of the Institute. Its work, both as a Polyclinic and as a Training Centre had grown rapidly. At the present time, 104 analyses were being conducted at the Polyclinic, 25 students were undergoing the regulation training for the practice of therapeutic analysis, while the total attendance at the lectures given in the Institute during the last year amounted to nearly 400. It was due to the strenuous co-operation of all the members that the work of the Institute showed such results. The Society could look back with satisfaction upon its achievement; it had succeeded in winning not only the recognition of fellow-workers in its own particular branch of science, but also the esteem and interest of the wider circles outside its own.

Dr. C. Müller-Braunschweig gave some idea of the greater scope which the training-work of the Institute would now have in the new and larger premises.

Dr. Boehm gave a report of what had been done in connection with the scholarship-fund which the Society had raised. Up to the present the capital of this fund amounted to 23,000 marks, being made up of voluntary contributions by members and of the sum realized by lectures, after expenses had been cleared. Already the fund had assisted a number of less well-off students by lending them, free of interest, sums for completing their training analysis and the rest of their course. Further, it would be possible occasionally to make a loan to a colleague to relieve him of financiai difficulties. The Society was making the move into the new premises the occasion for devoting 2,500 marks to the library.

Dr. Bally, on behalf of the students in training, expressed their gratitude to the Staff of the Institute.

Frl. Anna Freud hailed the extension of the Berlin Institute as a new and logical step forward in the development in which the psycho-analytical organization reposed its hopes for the future.

The ceremony concluded with the reading of Dr. Sachs' paper on ' Art and Personality ' [2].

October 9, 1928. Dr. Alexander: The need for punishment and the death-instinct.

October 16, 1928. Discussion on the ' negative therapeutic reaction ', opened by Dr. Simmel.

At the business meeting Rechtsanwalt Hugo Staub (Berlin, W.15, Kurfürstendamm 181) was elected an Associate Member.

October 27, 1928. Dr. Reik: Two contributions to the psychology of the ego.

November 6, 1928. Dr. Schultz-Hencke: The psychological structure of organ-neuroses.

November 13, 1928. Short communications:

Dr. Simmel:

a. Parapraxis shown in grammatical mistakes in foreign languages.

b. The clinical treatment of persons with vagabond tendencies.

December 1, 1928. Dr. Simmel: Genesis and treatment of morbid cravings.

December 11, 1928. Discussion on transference successes, opened by Dr. Sachs.

In the Autumn Quarter (October-December), 1928, the following courses of lectures were held at the Institute (Berlin, W.62, Wichmann-strasse 10):—

1. Sándor Radó: Introduction to Psycho-Analysis. Part I. (Sketch of analytical normal psychology.) Number of lectures, 7. Number present, 51.
2. Franz Alexander: Introduction to dream-interpretation. Number of lectures, 7. Number present, 48
3. Hanns Sachs: Theory of the instincts. Part I. Number of lectures, 7. Number present, 43.
4. Ernst Simmel: Theory of the specific neuroses. Part II. Number of lectures, 7. Number present, 11.
5. Karen Horney: Indications and technique of analytic therapy. Part I. (for training candidates only). Number of lectures, 7. Number present, 26.
6. Harald Schultz-Hencke: Seminar on the works of Freud: Case-

[2] Published in Vol. XV., *Imago*, 1929.

histories. Part II. Number of seminars, 4 of two hours each. Number present, 19.

7. Sándor Radó : Seminar in technique. Only for those practising at the Institute. Number present, 21.
8. Karen Horney : Discussion on technique. For practising analysts and training candidates only. Number present, 16.
9. Eitingon and others : Practical therapeutic exercises (control-analyses). Number present, 14.
10. Otto Fenichel : Organ-libido and defence against instinctual tendencies. Number of lectures, 6. Number present, 16.
11. J. Hárnik : The importance of religious conflicts in psycho-analytic therapy. Number of lectures, 5. Number present, 12.
12. Theodor Reik : Introduction to the psycho-analytical psychology of religion. Number of lectures, 7. Number present, 19.
13. Carl Müller-Braunschweig : Problems of psycho-analysis and philosophy (Seminar). Four sessions of two hours' each. Number present, 6.
14. Siegfried Bernfeld : Psycho-analytical discussion of practical educational problems (for advanced students only). Number present, 40.
15. Discussion of problems of the psychology of children and young people. (Bernfeld ; Hárnik.)

First Quarter, 1929

January 15, 1929. Dr. Reik : Psycho-analysis and Biblical archæology.

January 22, 1929. Frau Dr. Lowtzky : Notes on the limitations of psycho-analytic therapy.

February 2, 1929. *Annual General Meeting.* Adoption of the reports of the President, Treasurer, Director of the Institute, the Training Committee and the Committee for the Administration of the scholarship-fund. Retirement of the holders of these offices. The subscription of membership was raised to 80 marks. The proposal for the voluntary contributions to the scholarship-fund in the coming year was adopted.

All the officials of the Society were re-elected.

The following associate members were elected to full membership : Dr. Barbara Lantos, Dr. Lotte Kirschner, Dr. Franz Cohn, Dr. A. Watermann and Dr. Frieda Fromm-Reichmann. Dr. Erich Kraft (Berlin, W. 35, Lützowstrasse 85), was elected an associate member.

February 12, 1929. Dr. Fenichel : Pregenital antecedents of the Œdipus complex.

February 19, 1929. *Continuation of the General Meeting.*

Discussion and adoption of the Training Committee's scheme of principles of psycho-analytical training and instruction.

March 9, 1929. Dr. Schultz-Hencke: Pregenital instinctual demands in their genetic and actual aspects.

March 19, 1929. Dr. Gross: The position of the ego in relation to morbid cravings.

The following lectures were given during the Spring Quarter (January–March), 1929:

1. Sándor Radó: Introduction to psycho-analysis. Part I (*continued*). Number of lectures, 7. Number present, 68.
2. Hanns Sachs: Theory of the instincts. Part II. Number of lectures, 6. Number present, 22.
3. Jenö Hárnik: Infantile sexuality. Number of lectures, 7. Number present, 25.
4. Karen Horney: Indication and technique of analytic therapy. Number of lectures, 7. Number present, 21.
5. Otto Fenichel: Seminar on the works of Freud: Metapsychology. Seven sessions of two hours each. Number present, 13.
6. Theodor Reik: Characteristics of the analytical psychology of religion. Number of lectures, 7. Number present, 14.
7. Karen Horney: Discussion on technique. Four sessions of two hours each. Number present, 23.
8. Sándor Radó: Seminar on technique. Four sessions of two hours each. Number present, 21.
9. Eitingon and others: Practical therapeutic exercises (control-analyses).
10. Franz Alexander: Theory and treatment of homosexuality. Number of lectures, 4. Number present, 20.
11. Siegfried Bernfeld: Psycho-analytical discussion of practical education problems. Number present, 28.
12. Discussion of psycho-analytical problems of the psychology of children and young people. (Bernfeld; Hárnik.)
13. Harald Schultz-Hencke: Inhibition and its place in the neurotic structure. Seven lectures of two hours each. Number present, 24.

Dr. Sándor Radó,
Secretary.

HUNGARIAN PSYCHO-ANALYTICAL SOCIETY

Third and Fourth Quarters, 1928.

September 21, 1928. Dr. G. Róheim:

a. Clinical notes on the problem of the super-ego. Case of a patient in whom the connections in development between the forma-

tion of the super-ego, identification with the father and homosexuality could be traced.

b. Contribution to the theory of sublimation. Tendency to develop in the direction of play.

October 12, 1928. Dr. S. Pfeifer: A case of erotomania. An unmarried woman of thirty-five had a morbid compulsion to make advances to men in order to confirm the idea that she was desired and to deny her own homosexuality. Coitus was excluded. Satisfaction was attained in masturbation only. The masturbation-phantasies were concerned exclusively with women or with her own body. In her extraordinarily numerous flirtations gratification was incomplete; it was narcissistic and obtained by the aid of unconscious transformation of the male into female objects. Her chief symptom was a distressing sense of depersonalization, always at the points where reality threatened to invade her consciousness, i.e. when she could not avoid becoming aware of her relation to her sister (mother-image), with whom she was in love. At the same time she developed delusions of persecution, the persecutors being always women. Moreover, the homosexual objects of the phantasy were made impersonal (? depersonalization). One result of the parallel neurotic defence of the positive Œdipus conflict was a simultaneously existing obsessional neurosis.

October 26, 1928. Clinical communications:

1. Frau A. Bálint: A dream whose meaning was made clear by a parapraxis after the dreamer awoke.
2. Dr. M. Bálint:
   a. A disturbance in the power of reading maps and in the sense of locality out-of-doors, caused by castration-anxiety.
   b. A dream narrated by a female obsessional neurotic, in which birth phantasies were represented (birth by the anus or the breast).
3. Dr. M. J. Eisler:
   a. Dreams and the castration-complex.
   b. The symptom of the ' sudden ' appearance of symptoms in an obsessional neurosis was historically explained by experiences in the patient's childhood.

November 17, 1928. Special meeting in honour of Dr. Róheim. Speakers for the occasion: Dr. S. Ferenczi and Frau A. Bálint.

November 23, 1928. Diaries kept by mothers (*continued*). Frau Dr. Révész (guest of the Society): Envy of the penis and changes in character.

December 7, 1928. Dr. M. Bálint: Review of Freud's paper on Fetishism.

The Training Committee, under the direction of Dr. Hermann, arranged for a psycho-analytical seminar for teachers.

First Quarter, 1929

January 11, 1929. Clinical communications :

a. Dr. S. Pfeifer : Homosexuality and the phantasy of the long penis. The genetic rôle of the intestine.

b. Dr. M. J. Eisler : The wanderings of Dürer and his relation to his father.

January 18, 1929. *Business Meeting*. Re-election of the Council.

February 1, 1929. Clinical communications :

a. Frau Dr. Dubovitz : A case of insanity (amentia) pathoneurotically produced in a young girl by the enucleation of one eye. Religious delusions on the basis of the consolation administered by her pastor.

b. Dr. L. Révész : The occurrence of pain suggestive of renal colic as a transitory symptom in a young man whose sexual life was restricted to onanism ; exhibitionist tendencies behind the symptom.

February 15, 1929. Frau Dr. M. Dubovitz : Analysis of a case of hysteria. Development of beating-phantasies in a neurotic girl, as follows : sadistic-masochistic gratification, tendencies to masculinity, the phantasies as a working-over of the infantile love for the father.

March 1, 1929. Frau K. Lévy : Account of a meeting of the Vienna Society. (Discussion of occult phenomena.)

March 15, 1929. Frau K. Lévy : Analysis of prophetic dreams. In the analysis the prophetic element proved to be only apparent, for the events were brought about by unconscious utterances of the dreamer.

March 22, 1929 :

a. Dr. I. Hermann : Account of Rank's more recent views in their bearing on psycho-analytical theory.

b. Dr. M. Bálint : The practical bearing of Rank's views.

Business Meeting. Frau Dr. Margit Dubovitz (Budapest VIII, Üllöi ut 40) was elected a member of the Society.

Dr. Ferenczi has instituted a seminar on therapy for advanced training candidates.

The Hungarian Psycho-Analytical Society is arranging a Psycho-Analytical Out-Patient Clinic at Dr. Ferenczi's private consulting-rooms. The Clinic will open this autumn and will complete the scheme for the Training Institute.

The following is the Institute's syllabus for training : Lectures. First Term (October–December) : Bálint : General introduction. Hollós : The interpretation of dreams. Hermann : Theory of methods.

Second Term (January–March) : Ferenczi : Seminar in practical therapy and theory. Hermann : Theory of the neuroses. Hollós : The psychoses. Frau Bálint : The bearing of psycho-analysis on education.

Third Term (April–May): Pfeifer: Perversions. Bálint: Biological aspects of analysis. Eisler: The possibility of applying analysis to æsthetics. Frau Bálint: Ethnological aspects of analysis.

The above will be the fixed courses of lectures. More specialized lectures on clinical or theoretical problems and discussions of Freud's writings will be given in addition, according as they are required. The lectures will necessarily be given in German.

Second Quarter, 1929

April 12, 1929. Dr. S. Ferenczi: Self-analysis of an obsessional neurotic. Obsessional religious ideas and self-liberation from them.

April 26, 1929. Dr. S. Ferenczi: Unwanted children and their death-instincts.[3]

May 10, 1929. Dr. M. J. Eisler: Analysis of an obsessive fear. The unresolved Œdipus situation was clearly reflected in the logical construction of a certain obsessional idea which tended to morbid brooding.

May 31, 1929. Dr. M. Bálint: Psychosexual parallèls to the biogenetic principle.[4]

June 21, 1929. Dr. S. Pfeifer: One type of neurotic defence.[4]

June 25, 1929. C. D. Daly (guest of the Society): Menstruation and the castration-complex. Studies in individual and cultural psychology, with special mention of the primal exciting effect of menstruation upon males.

During the months of May and June two courses of lectures were held at the Training Institute: one by Dr. Hermann for advanced students, on 'The ego and the id', and the other by Frau A. Bálint, for persons interested in education.

Dr. Imre Hermann,
Secretary.

INDIAN PSYCHO-ANALYTICAL SOCIETY

January 31, 1928. Annual General Meeting. The Report for 1927 was adopted and the Council consisting of the following members was constituted for 1928:

President: Dr. G. Bose.

Members of the Council: Dr. S. Mitra, Mr. G. Bora.

Secretary: Mr. M. N. Banerji.

July 22, 1928. Dr. B. C. Ghosh, M.A., M.B., B.C.(Cantab.), Major C. D. Daly, D.A., D.S.T., Southern Command, Poona, and Professor Jiban

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[3] Published in this JOURNAL, Vol. X, 1929.

[4] Cf. the summary of papers in the Report of the Eleventh Psycho-Analytical Congress.

Krishna Sarkar, M.A., of the G.B.B. College, Muzaffurpur, were duly elected members of the Society.

Major Daly's paper on 'Menstruation complex' (Part I), was read.

August 5, 1928. President read the second part of Major Daly's paper on 'Menstruation Complex', of which a synopsis was laid on the table and a discussion followed in which the members present thanked the writer for much interesting information. The members were not convinced of the finding of the author that the complex was next in importance to Œdipus, and as its complement was responsible for the genesis of shame, homosexuality, fear of death, doubt, inversion, perversion, antagonism of sexes, disdain of women and mutual frustration of sex instinct.

September 30, 1928. President read his paper on 'The Genesis and Adjustment of the Œdipus Wish'.

December 2, 1928. Major Daly's note in reply to criticisms of members of the Society regarding his 'Menstruation Complex' was placed before the meeting. The first instalment of his paper entitled 'Hindu Mythology and Castration Complex, No. 1' was read.

December 9, 1928. President read from his case-report of a history of a paraphrenic and discussed some theoretical points arising out of the analysis.

December 16, 1928. President read the second instalment of Major Daly's paper 'Hindu Mythology and Castration Complex, No. 1'. The members decided to postpone criticism until all the papers of the series of which the article formed a part were read and the synopses laid on the table.

First Quarter, 1929

January 27, 1929. Seventh Annual General Meeting.

The Council was elected as follows :

Dr. G. Bose, D.Sc., M.B. (*President*).
Dr. Suhrit Mitra, M.A., D.Phil. (*Librarian*).
Mr. G. Bora, B.A.
Mr. M. N. Banerjee, M.Sc., B.L. (*Secretary*).

The following rules were adopted :

'*Associate Membership*.—Any one interested in Psycho-analysis and willing to abide by the rules of the Society, if recommended by three members of the Society, and approved by the Council, may be elected an associate member of the Society at a General Meeting.

'Associate members shall have no right of voting or of communicating as associate members with Central Executive except through the President of the Society. Associate membership shall be terminated in a General Meeting on the adverse verdict of the Council on reasonable grounds'.

'*Circulating Library.*—The Society shall have a circulating library for the use of the members and the associate members, with the books and journals received at present to the Society and purchased from its funds from time to time'.

NEW YORK PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1928

October 30, 1928. Clinical communications by Drs. Brill, Blumgart, Broadwin, Bunker, Feigenbaum, Lorand.

At the executive session Dr. Stewart Sniffen and Dr. Samuel Parker were elected to Associate Membership.

The Educational Committee reported that a course of lectures was to be given, and that a group of seminars on technique will be arranged for those with sufficient experience. It reported that Dr. Fritz Wittels, of Vienna, wished to co-operate with the Society in its educational programme. A sub-committee consisting of Drs. Stern, Meyer and Kardiner is to function in matters pertaining to the selection and training of candidates.

It was moved and seconded that Dr. Fritz Wittels be invited to read a paper at the next meeting.

The President appointed Dr. Lewin Corresponding Secretary, *pro tem.*

November 27, 1928. Dr. Fritz Wittels, of Vienna, read a paper on 'The Various Schools of Psychology derived from Psycho-analysis: Jung, Watson, Adler and the Configurationists'. The paper dealt in an enlightening way on the theoretical necessities out of which the departures of Jung and Adler arose, and showed how these two were really abortive and hasty attempts to work out the problem which Freud has since done in his works from *Totem and Tabu* to *Hemmung, Symptom u. Angst.* The thing they were working toward was a scientific conception of the super-ego. Neither the Adlerian conception of the 'Social Feeling' or Jung's 'Racial Unconscious' fills the needs which the Freudian 'Super-Ego' does.

At the Executive session it was decided that the December meeting be held in joint session with the American Psycho-Analytical Association.

First Quarter, 1929

January 29, 1929. Clinical communications by Drs. Lorand, Oberndorf and Stern.

As there was no quorum, the Executive Session was postponed.

February 28, 1929. Dr. A. Kardiner read a paper on 'The Psychogenesis of a Depression'.

At the Executive Session Drs. Henry Alden Bunker and George E. Daniels were elected to Associate Membership. The following Associate Members were elected to Active Membership: Dr. Oswald H. Boltz,

Dr. Thomas M. French, Dr. Leland Earl Hinsie and Dr. Isra Tobias Broadwin.

The following officers were elected :

President : Dr. A. A. Brill.

Vice-President : Dr. C. P. Oberndorf.

Secretary-Treasurer : Dr. A. Kardiner.

Council : Dr. A. Stern, Dr. T. H. Ames, Dr. M. Meyer.

Educational Committee : Drs. A. A. Brill (*ex-officio*), C. B. Oberndorf (*Chairman*), B. Glueck, S. E. Jelliffe, A. Kardiner, B. Lewin, M. Meyer, A. Stern.

Lecture Committee : Drs. M. Meyer (*Chairman*), B. Lewin, T. M. French.

Training Committee : Drs. A. Stern (*Chairman*), M. Meyer, A. Kardiner.

Scientific Committee : Drs. P. R. Lehrman (*Chairman*), Ruth Mack Brunswick, Lillian D. Powers, L. E. Hinsie.

Trust Fund Trustee : Dr. S. E. Jelliffe.

Committee for Revision of Constitution : Drs. T. H. Ames (*Chairman*), A. Kardiner, D. D. Shoenfeld.

Accounting Committee : Drs. D. D. Shoenfeld, L. Blumgart.

Corresponding Secretary : Dr. B. Lewin (*pro tem.*), Dr. P. R. Lehrman.

March 27, 1929.

a. Dr. T. M. French : 'The Rôle of the semi-circular canals in relation to symptom formation.' Dr. French traced the function of vertigo to regressions to infantile states. The material was accurately wrought from the dreams of a psychotic patient.

b. Dr. S. Parker recited the history of an interesting hysteria resembling epidemic encephalitis following a tooth extraction.

At the Executive Session, Dr. Sara A. Bonnett was elected to Associate Membership.

In the absence of Dr. Brill, Dr. Oberndorf presided.

Bertram Lewin,
Corresponding Secretary (pro tem.).
Philip R. Lehrman,
Corresponding Secretary.

Second Quarter, 1929

April 30, 1929.

a. Dr. L. E. Hinsie : 'The application of psycho-analytic principles to the treatment of early schizophrenia.' The partial analysis of two cases was presented to illustrate the possibility of applying psycho-analytic technique to the treatment of the symptoms of incipient schizophrenia in early adolescence. These patients possess the qualifications necessary for this form of therapy, as they have a desire to be treated, a capacity for transference and possess insight.

b. Dr. P. R. Lehrman: Impressions gained while studying with Professor Freud. A comparative view of the trends and accomplishments of the Vienna, Berlin and Paris psychoanalytic groups. The occasion of Professor Freud's two months' sojourn in Berlin during the fall of 1928 afforded an opportunity for the speaker to witness the work of the Berlin Psycho-Analytic Institute and the pioneer work of the Sanatorium Schloss Tegel. The activities of the Vienna Institute in 1928–29 were a source of inspiration, especially enhanced by the occasional meetings at the home of Professor Freud, where all profit by the Professor's discussions, in one of which he enlightened the rather confused problem of Training Analysis, and pointed out how it differs from Therapeutic Analysis in its procedure and aims. Finally five reels of motion pictures showed glimpses of the most important figures of the psychoanalytic world, and most interesting of all, of Professor Freud and of his family circle.

Owing to the late hour, there was no Executive Session.

May 28, 1929.

a. Dr. Ruth Mack Brunswick: Analysis of a paranoid jealousy. The case was that of a woman with a delusion of jealousy (published in the *Internationale Zeitschrift für Psychoanalyse*). It dealt with the remarkable clinical course and effectual cure of a delusion of jealousy in a woman. Some of the unusual features were absence of the Œdipus complex and a strong sister fixation.

b. Dr. Dorian Feigenbaum: The false patient. The analysis of a husband of a patient having delusions of jealousy, the wife refusing treatment and leaving the husband with the analyst. This man proved to be a ' character-perversion ' of the sado-masochistic type, and suffered from depressions, ' *Wanderlust* ' and blighted career, in spite of possessing a good intellect. There was fixation on two older tyrannical sisters, the mother being cool and domineering, and the father weak and self-centred. There were sporadic erotic experiences prior to marriage with a ' strong woman ' type (sisters). His wife was a sadistic personality, so striking, that it was obvious to him. During his analysis she became more resistant towards undertaking treatment, and became jealous of the analyst. The speaker maintained that the case proved the presence of pathology with the paranoiac partner which opens the discussion of the danger of losing the ' real ' patient under such circumstances.

At the Executive Session, the following were elected to Associate Membership: Dr. Rita Parker, Dr. Albert Slutsky.

The following members were authorized to be the official representatives of the Society at the International Congress at Oxford, July, 1929: Dr. A. A. Brill, Dr. C. P. Oberndorf, Dr. A. Stern.

Philip R. Lehrman,
Corresponding Secretary.

SWISS PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1928

October 6, 1928. The Training Committee announced that on October 25 the first of a course of lectures on psycho-analysis would be given in Zürich.

Direktor Dr. Kielholz (Königsfelden): Johann Georg Zimmermann as the forerunner of psycho-analysis. Zimmermann, the poet, physician and philosopher, the two-hundredth anniversary of whose birth was being celebrated by the Swiss Medical profession this autumn, was the only child of weakly parents who coddled and spoilt him. He was early left an orphan, but his later narcissism was derived from his parents' attitude towards him—a narcissism which left him no peace till, in the highest Court circles, his association with Frederick the Great and the Empress Catharine of Russia gratified his exalted self-regard and vanity, but ministered also to the hypochondria which made him the victim of moods of the most profound depression, to which he finally succumbed. In his most famous writings, on loneliness, we find deep psychological insight, together with the struggle with the autism which was threatening him.

October 28, 1928.

1. Zulliger: The displacement of a reaction of conscience. A boy lost a coin, and thereupon committed a trifling theft. He confessed the latter to his father and subsequently maintained that he had told him about losing the money. Unconsciously the theft had been substituted for the loss of the money, which was narrated as a screen-memory. (Author's abstract.)
2. Dr. Blum: The symbolism of eating and nourishment. A certain patient, having suffered from digestive disorders for twenty years, was cured by psycho-analysis. The dream-material in this analysis showed the significance of eating. The Œdipus conflict was here reflected on the oral-anal level. Of special significance to the patient was a kind of uncooked vegetarian food, called '*Bircher-Misli*'. In accordance with his neurotic tendencies, this food represented the form of nourishment which was digestible and permissible for him. His

dreams showed that their food stood to him for 'castrated food' (in contrast to food as the father's penis and the mother's breast).

November 10, 1928.

1. Discussion on Dr. Blum's paper on the symbolism of eating.
2. Dr. Behn: The effect of psycho-analysis on the creative work of a painter. The artist brought his drawings and paintings to his analysis and produced an abundance of material in free association. With the pictures and this material it was clear that, on the completion of the analysis a marked change had taken place in the patient's technique and colour.

December 8, 1928. Dr. J. Schalit transferred his membership to the Berlin Society.

The affairs of the Depôt of the I.P. Verlag having been wound up, the Society resolved that the sum realized should be used for their public and private libraries. Pfarrer Pfister announced that the International Association for Modern Education was to hold a Congress at Helsingörs (August 8–22, 1928), and had asked him to preside over the section for psycho-analytical education. He thought it would be of service to the psycho-analytical movement if we took our full share in the discussions of this large international assembly. The Council decided to consider his proposal. Pfarrer Pfister asked the Society to send a good number of representatives to Oxford to the next Congress of the International Psycho-Analytical Association.

Dr. Christoffel: Fetishism. A married man consulted a physician on account of impotence. The patient had undergone intimidation in sexual matters as a child, especially in connection with scoptophilic impulses. An experience in his childhood had resulted in his becoming an arm-fetichist. Analytic treatment brought to light all the aspects of this disease specified by Freud in his most recent work on fetishism.

December 15, 1928. Dr. Fenichel (Berlin, Guest of the Society): Pre-genital antecedents of the Œdipus complex.

The following course of lectures was held in the Concert Room of the Girls' High School at Zürich. Number of lectures, 6. Number present, 500:

Pfarrer Dr. O. Pfister: The nature and scope of psycho-analysis.

Dr. med. H. Behn-Eschenburg: The Unconscious.

Dr. med. Ph. Sarasin: Dreams.

Dr. med. E. Blum (two lectures): Development, structure and functioning of the mental life in normal and in abnormal persons.

H. Zulliger: Psycho-analysis and modern education.

In October, 1928, the Teachers' Union for Total Abstinence of the Zürich Canton and of Hinwil, and the Educational Association of the Zürich Oberland, attended a Holiday Course at the Hasenstrick. Frau and Herr Dr. med. Behn-Eschenburg gave several lectures on psycho-analysis and psycho-analytical education.

At Basle, Dr. med. Christoffel gave a lecture in the Bernoullianum on ' Mental Inhibitions during Puberty '. Dr. med. de Saussure, Geneva, gave a lecture at the Geneva University on Freud's theory and its application to medicine. Pfarrer Dr. O. Pfister gave several lectures on psycho-analysis and education to the Zürich Teachers' Associations. In October he lectured in Zürich on ' Psycho-Analysis and the State ', to those attending a course on civics.

Herr Zulliger spoke on ' Psycho-Analysis and Education ' at the meeting of the District Teachers of the Canton Aarau and the Schwarzenburg Teachers' Association. He also gave several lectures on psycho-analytical lines to various Parents' Associations and as an introduction to the film : ' How Shall I Tell my Child ', which was shown by the Swiss Society for Hygiene (Professor v. Gonzenbach, Zürich).

First Quarter, 1929

February 9, 1929. I.—*Scientific Meeting.*

Dr. med. E. Blum (Berne) : Points from the analysis of a case of erythrophobia. A young man of twenty-one suffered from blushing and from dread of it ; the transference-situation produced particularly plain indications of exhibitionist tendencies (for purposes of comparison). At the age of four he had compared his penis with that of a cousin, and thought his own too small. As a result of this experience, which was subsequently re-lived in new ' editions ', he developed a sense of sexual inferiority and a shame which was focussed on this point. He assumed the passive, feminine rôle, and during his analysis repeatedly had the feeling that he was a girl. Further, analysis revealed his marked narcissism, which had reference to his whole person, but, in particular, to his face. The genital narcissism of the male was, in this patient, displaced to the face ; the blushing denoted shame on account of the smallness of his genital and at the same time erection.

II.—*Business Meeting.*

a. Annual Report by the President, Dr. Sarasin.

b. Report of the Treasurer, Dr. Blum.

c. Report of the Training Committee by Dr. Blum.

d. Report of the Library by Frau Dr. Frossard-Etter.

Portfolios are being made to hold psycho-analytical and neurological journals.

e. Election of the Council :

President : Dr. Ph. Sarasin, Basle.

Vice-President : Dr. Behn-Eschenburg, Zürich.

Treasurer : Dr. E. Blum, Berne.

Secretary : H. Zulliger, Ittigen (Berne).

Member of Council : Pfarrer O. Pfister, Zürich.

For the present the Council will continue to act as the Training Committee.

f. The annual subscription was fixed at 80 Swiss fr.

g. The Council was desired to prepare a scheme for revising the statutes of the Society.

h. Professor Minkowski, Zürich, resigned from the Society.

March 2, 1929. I.—*Scientific Meeting.*

Pfarrer Pfenninger : The woman of Konnersreuth who displayed ' stigmata '.

II.—*Business Meeting.*

The President, Dr. Sarasin, gave notice of revision of the Statutes. The following points have been dealt with :

a. The election of Associate Members.

b. Exact definition of the conditions of election : (1) Preliminary attendance at meetings ; (2) contribution of an original psycho-analytical paper ; and (3) undergoing a personal analysis.

c. Procedure of election : Written application to the Committee ; decision of the Training Committee ; notification of the applications to the Society ; secret ballot.

The following lectures, etc., have been given by members of the Society :

Herr Furrer (Zürich). On January 9, 1929, at Winterthur, and on January 31, in Zürich : ' The difficulties of parents.'

Pfarrer Dr. O. Pfister (Zürich). On March 21, 1929, broadcasting at Zürich : ' Psycho-analysis and the school.'

Herr Zulliger (Ittigen-Berne) : (1) In the High School, Berne, January–March, 1929 : ' Introduction to psycho-analysis.' Number of lectures, 8 of two hours each. Number present, 75. Discussion followed.

(2) To the Social Democratic School Department, Berne, on February 14, 1929. ' Class-conducting on psycho-analytical principles.'

(3) At Erlenbach (Berne), on March 3, 1929, address at an evening for parents organized by the Local Education Authority. ' Faults in children and in parents.'

(4) At Worb (Berne), on March 14, 1929, address at an evening for parents, organized by the Local School Board and the Social Democratic Educational Board. ' On sexual enlightenment.'

(5) At Thun-Strättligen, on March 15, 1929, at an evening for parents

organized by the Local School Board. 'The age of development in children.'

Second and Third Quarters, 1929

April 20, 1929. Zulliger: Psycho-analysis and the teacher as the leader of his class, regarded as a 'group', discussed in the light of the theoretical knowledge derived from Freud's writings on the psychology of groups (*Totem and Taboo*, 'An Introduction to Narcissism' and *Group-Psychology and the Analysis of the Ego*).

May 4, 1929. Tobler: The beginnings of a new school in the light of psycho-analytical theory.

An account of the Country Home-School, which the speaker himself founded, and of which he is the Head. The endeavour made to form the psychic individuality under the conditions of community life. The way in which the Ucs plays its part and finds its outlet.

Frau Dr. S. Morgenstern transferred her membership to the Paris Society of Psycho-Analysis.

May 22, 1929.

1. Dr. Blum: Mental disease and Society.[5]
2. Dr. Behn-Eschenburg: Psycho-analytical notes on the reasons for the prejudice against psychiatry and institutions for the insane; the best way to combat this prejudice.[5]

(1) Dr. Blum reminded his hearers that in former times, illness, and especially mental illness, was regarded as possession by a demon or a divinity. The explanation in Freud's analysis of the sense of the 'uncanny', as deriving from animistic mental processes and representing the echo of repressed material which originally had a cathexis of anxiety. One of the things needed to dispel the prejudices of society was the 'enlightenment' derived from 'depth-psychology', which helps to make the insane comprehensible.

(2) In the insane the claims of Cs, which in normal mental life predominate, are confronted with those of Ucs which have broken bounds. Normal people can master these impulses only by holding them in check and repressing them. The true principle by which the same are actuated in their attitude to the insane is, therefore, that of revenge. The same resistances are manifested as are mobilized by normal persons against the return of their own repressed impulses. These resistances then are opposed not only to the patients, but to everything connected with them: psychiatrists and institutions for the insane, etc. To combat these prejudices the best plan is to reveal the underlying source from which they spring in the form of rationalizations.

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[5] Both these papers were read at the Swiss Psychiatric Conference at Rheinau, June 8, 1929.

June 13, 1929.

1. Dr. Blum : Some points on the subject of resistance to the insane and to institutions for their care. In proof of the conclusions arrived at in the papers read at the previous meeting, the speaker cited particular characteristics or manifestations of the resistance felt by society against the insane and institutions for the insane.
2. Dr. Sarasin : Clinical notes on the infantile genital organization. Freud's views on this aspect of infantile sexuality[6] corroborated by clear and interesting material from clinical experience.

July 7, 1929. I.—*Business Meeting.*

It was resolved that the Swiss delegates at the Oxford Congress should support Eitingon's resolution with regard to the training of psycho-analysts.

On account of the Congress and the holidays, the next meeting was fixed for the end of September. The Swiss delegates were requested to invite the International Psycho-Analytical Association to hold the next Congress in Switzerland.

The Training Committee announced that a course of three lectures on psycho-analysis was to be given at Basle. After an introductory address by Sarasin, Christoffel would lecture on ' Psycho-Analysis and Medicine ' and Zulliger on ' Psycho-Analysis and Education '.

II.—*Scientific Meeting.*

1. Dr. Steiner : An extraordinarily pronounced instance of expression by action during analysis.

An account of a case in which the patient made an extraordinarily vigorous use of action as a means of expression, actually attempting to jump out of the window of the consulting-room. The peculiarities of this and similar cases ; the attitude of the analyst ; how motility is transformed into verbal expression.

September 21, 1929. Dr. Sarasin : Introductory paper for the Basle lectures.

Lectures by Individual Members.

Pfarrer Dr. Pfister gave a series of lectures on psycho-analysis at various places in Lettland.

He also organized and gave a course of lectures on ' Psycho-Analysis and Education ' at the International Congress for Modern Education at Helsingörs, August 8–22, 1929.

Hans Zulliger,
Secretary.

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[6] *Three Contributions to the Theory of Sexuality.*

VIENNA PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1928

October 10, 1928. Dr. Wilhelm Reich: What will be the result of bringing children up in a state of nudity? [7]

October 24, 1928.

1. Dr. Sterba: An ambiguous phrase in every-day language.

When we speak of jealous impulses there is a certain verbal difficulty which may give rise to misunderstanding in the ambiguity of the phrase 'to be jealous of a person', for in common parlance it may be used either of the affect felt in relation to the loved person or to that felt for the rival in affection. The ambiguity in this expression reflects an ambiguity in the psychological situation, due to the bisexual disposition in everyone which causes homosexual components to enter into the relation of rivalry: thus the experience of jealousy, at least in its beginnings, is of a bisexual character.

2. H. D. Lasswell (guest of the Society): Can we distinguish different types amongst politicians and is their taking up politics conditioned by certain definite factors in themselves?
3. Dr. Hitschmann: Review of Lou Andreas-Salomé's memoir of the poet Rainer Maria Rilke.

This book, written with great delicacy and feeling, is compiled from the memoirs and letters of a thirty-years' friendship between the writer and the poet. It affords the psycho-analyst an instructive picture of the mental personality, particularly the feminine-masochistic side of the poet's mentality.

4. Dr. Federn: An every-day obsession: the 'paving-stone ceremonial'.

November 7, 1928. Dr. Annie Reich: A case of epilepsy.

An account of the analysis of a seventeen-year-old girl who suffered from periodical, cumulative epileptic attacks. For some days she would be troubled with depression and anxiety, the content of this period being exactly like that of the usual hysterical pictures: fears of the dark, of burglars, etc. When the premonitory symptoms of the attack came on, the anxiety became much more intense and the patient, seeking for protection, felt impelled to put her arms round some one, generally her father. The attack overtook her during his embrace. From her analysis it seemed probable that the epileptic attack was equivalent to coitus with the incestuous object. But of course this does not solve the problem of whether it was simply a secondary reaction or whether the incestuous desire actually formed the symptom, as in hysteria.

[7] This paper appeared in the *Zeitschrift für Psychoanalytische Pädagogik*, Vol. III, 1928–29, in a special number devoted to the question of nudity for children.

November 21, 1928. Dr. Edward Bibring : Clinical contribution to the problem of paranoia ; a case of organ-projection.[8]

December 5, 1928. *General Meeting.*

Agenda

1. The Society's premises.
2. Report of the Out-patient Clinic by Dr. Hitschmann.
3. Report of the Training Institute by Dr. Deutsch.
4. Report of the Treasurer, Dr. Nepallek.
5. Resignation of the Council.
6. Election of the new Council :

President : Professor Freud.

Vice-President : Dr. Federn.

Secretaries : (1) Dr. Jokl ; (2) Dr. Nunberg.

Treasurer : Dr. Bibring.

Librarian : Dr. Wälder.

Members of Council : Frau Dr. Deutsch (Director of the Training Committee), Dr. Hitschmann (Director of the Out-patient Clinic), Dr. Reich (Seminar leader).

December 19, 1928. Dr. Eduard Hitschmann : From Frau v. Stein to Christiane Vulpius : psycho-analytical notes on the erotic life of Goethe.

The mental transformation which took place in Goethe's life in the period when he was detaching himself from Frau von Stein to his falling in love with and marrying Christiane Vulpius. In contradiction to the common superficial notion the element of inhibition in Goethe's love-life ; how he was ultimately liberated, his first step towards freedom being his relation with the Roman Faustina Antonini. The *Roman Elegies* cited as an important corroborative document ; the figure of Goethe's father considered. The influence upon the poet of his well-known fixation to his mother and sister and also of the markedly anal disposition of his father, the son's identification with him and dread of castration ; finally how, late in life, Goethe found full satisfaction and how this affected his creative power.

Business Meeting. The following were elected associate members : Dr. Edmund Bergler, Vienna VIII, Schlösselgasse 28 ; Dr. Edith Buxbaum, Vienna VII, Schottenfeldgasse 69 ; Dr. Ludwig Eidelberg, Vienna IX, Hörlgasse 11 ; Dr. Ernst and Dr. Marianne Kris, Vienna III, Weyrgasse 7 ; Dr. Jenny Pollak, Vienna VIII, Lederergasse 18 ; Dr. Annie Reich, Vienna VIII, Blindengasse 46*a* ; Dr. Otto Sperling, Vienna IV, Schelleingasse 9–15 ; Dr. Erwin Stengel, Vienna IX, Lazarettgasse 14 (The Psychiatric Clinic).

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[8] Published in the *Internationale Zeitschrift für Psychoanalyse*, 1929.

Change of Address : Dr. Anny Angel, Vienna I, Wollzeile 9 ; Dr. Otto Isakower, Vienna VII, Lerchenfelderstrasse 3 ; Professor Dr. Pötzl, Head of the Vienna Psychiatric Clinic, Vienna I, Schönlaterngasse 5 ; Dr. Wilhelm Reich, Vienna VIII, Blindengasse 46*a* ; Hedwig Schaxel, Vienna I, Neutorgasse 8 ; Dr. Nikolaus Sugár, Subotica (S.H.S.) Trumbiceva 20.

Resignations from the Society : Dr. Walter Fokschaner, Professor Dr. Guido Holzknecht, Dr. Michael Kaplau, Flora Kraus, Dr. Otto Rank.

The following lectures were arranged by the Training Committee of the Vienna Psycho-Analytical Society in the Winter Session, 1928–29.

Courses for Students

Dr. E. Hitschmann : The theory of dreams (for beginners). Number of lectures, 6. Number present, 48.

Dr. W. Reich : Sexual hygiene. Number of lectures, 4. Number present, 20.

Dr. H. Nunberg : General theory of the neuroses (*continued*). Number of lectures, 8. Number present, 18.

Dr. P. Federn : Psycho-analytic technique (for beginners). Number of lectures, 6. Number present, 27.

Dr. Helene Deutsch : Theory of the specific neuroses. Number of lectures, 6. Number present, 25.

Lectures for Teachers

A. Aichhorn (Director) : Introduction to psycho-analysis. Number of lectures, 15. Number present, 154.

Seminars

Seminars on psycho-analytic therapy, held every second Wednesday by Dr. W. Reich at the Out-patient Clinic of the Vienna Psycho-Analytical Society.

Seminar on the technique of the analysis of children, held every Monday by Anna Freud.

First and Second Quarters, 1929

January 16, 1929. Dr. Otto Sperling (guest of the Society) : The psychology of neuroses following upon shocks.[9]

January 30, 1929. Dr. Richard Sterba : Dynamics of the process by which the transference-resistance is overcome.

February 13, 1929. Short communications :

1. Dr. Wälder : Sexual symbolism amongst primitive peoples.
2. Dr. Hitschmann : Habits in going to sleep.
3. Dr. Sperling : A contribution to the problem of the ' functional phenomenon '.

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[9] Part of this paper appeared in the volume of collected papers, entitled *Die Unfallsneurose,* Hippokrates Verlag, 1929.

February 27, 1929. Short communications:

1. Dr. Hitschmann: A born sculptor.
2. Dr. Federn: The final issue of hysteria.

March 13, 1929. Short communications and reviews:

1. Dr. Hitschmann: Review of Bernard Aschner's *Die Krise der Medizin, Konstitutionstherapie als Ausweg.*
2. Dr. Wälder: Review of Prinzhorn's *Krisis der Psychoanalyse.* I. Discussion of A. A. Grünbaum's *Die Erkenntnistheorie und die Idee der Psychoanalyse* and V. v. Weizsäcker's *Medizin, Klinik und Psychoanalyse.*

April 3, 1929. Short communications and reviews:

Dr. Wälder: Review of Prinzhorn's *Krisis der Psychoanalyse* (*continued*). II. Discussion of the following: *Versuch einer geistesgeschichtlichen Einordnung der Psychoanalyse,* by H. Prinzhorn, *Psychologie der psychoanalytischen Weltanschauung,* by H. Kunz and *Psychologie und Psychoanalyse,* by K. Mittenzwey.

April 24, 1929. Discussion. The application of psycho-analysis in psychosis. Opened by Professor Dr. Paul Schilder.

May 8, 1929. Continuation of the discussion on psycho-analysis and psychiatry.

May 23, 1929. Short communications and reviews:

Dr. Annie Reich: Review of Alexander Staub's work: *Der Verbrecher und seine Richter.*

June 5, 1929. Short communications:

Dr. Reich: Mechanisms in a case of homosexuality.

June 19, 1929. Dr. Paul Federn: The despotic rule of the obsessional neurosis.

Dr. R. H. Jokl.
Secretary.

LIST OF MEMBERS OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

AMERICAN PSYCHO-ANALYTIC ASSOCIATION

1. Ames, Dr. T. H., 55 Park Ave., New York City.
2. Asch, Dr. J. J., 111 East 80th St., New York City.
3. Blitzsten, Lionel, Chicago, 30 N. Lassalle Street, or Hotel Hessler, Berlin-Charlottenburg, Kantstr. 165.
4. Blumgart, Dr. Leonard, 152 W. 57th St., New York City.
5. Brill, Dr. A. A., 15 W. 70th St., New York City (*Member of Council*).
6. Burrow, Dr. Trigant, 67 Park Ave., New York City.
7. Cassily, John, 26 Jones Street, New York City.
8. Chapman, Dr. Ross, Mc. Sheppard and Enoch Pratt Hospital, Towson, Md.
9. Clark, Dr. L. P., 2 E. 65th St., New York City.
10. Coriat, Dr. I. H., 416 Marlborough St., Boston, Mass.
11. Dooley, Dr. Lucile, St. Elizabeths Hospital, Washington, D. C.
12. Emerson, Dr. L. E., 64 Sparks St., Cambridge, Mass.
13. Farnell, Dr. F. J., 598 Angell St., Providence, R. I. (*Member of Council*).
14. Frink, Dr. H. W., 17 E. 38th St., New York City.
15. Glueck, Dr. Bernard, 66 Park Ave., New York City.
16. Graven, Dr. Philip S., 1716 21st St., Washington, D. C.
17. Hadley, Ernest E., St. Elizabeths Hospital, Washington, D. C.
18. Hamill, Dr. Ralph, 30 N. Michigan Blvd., Chicago, Ill.
19. Hutchings, Dr. R. H., Utica State Hospital, Utica, N. Y.
20. Jelliffe, Dr. S. E., 64 W. 56th St., New York City.
21. Johnson, Dr. Lorin, 1900 24th St., N. W., Washington, D. C.
22. Kardiner, Dr. A., 1150 Fifth Ave., New York City.
23. Kempf, Dr. E. J., 100 W. 59th St., New York City, Los Angeles, California.
24. Kenworthy, Dr. Marion E., 105 E. 53rd St., New York City.
25. Lehrman, Dr. Philip R., 120 Riverside Drive, New York City.
26. McPherson, Dr. Donald J., Peter Beet Brigham Hospital, Boston Mass.
27. Meyer, Dr. Adolf, Phipps Clinic, Baltimore, Md.
28. Meyer, Dr. M. A., 660 Madison Ave., New York City.
29. Menninger, Dr. Carl A., Mulvane Bldg., Topeka, Kan.
30. Oberndorf, Dr. C. P., 112, W. 59th St., New York City (*Secretary and Treasurer*).
31. Peck, Dr. Martin W., 520 Commonwealth Ave., Boston, Mass.
32. Pope, Dr. Curran, 115 W. Chestnut St., Louisville, Ky.

33. Reed, Dr. Ralph, 180 E. McMillan St., Cincinnati, Ohio (*Member of Council*).
34. Singer, Dr. H. D., State Psychopathic Hospital, Dunning, Ill.
35. Smeltz, Dr. Geo. W., 121 University Place, Pittsburgh, Pa.
36. Stern, Dr. Adolph, 40 E. 41st St., New York City.
37. Stragnell, Dr. Gregory, 120 E. 40th St., New York City.
38. Stuart, Dr. D. D. V., The Wyoming, Washington, D. C.
39. Sullivan, Dr. H. S., Sheppard and Enoch Pratt Hospital, Towson, Md.
40. Taneyhill, Dr. G. Lane, 403 N. Charles St., Baltimore, Md.
41. Thompson, Clara Dr., 2025 Entaw Place, Baltimore, Md.
42. Thompson, Dr. J. C., Pearl Harbor, Hawaii.
43. Walker, Dr. W. K., Phoenixville, Pa.
44. White, Dr. Wm. A., St Elizabeths Hospital, Washington, D. C. (*President*).
45. Wholey, Dr. C. C., 4616 Bayard St., Pittsburg, Pa.
46. Young, Dr. G. A., Medical Arts Bldg., Omaha, Neb.

BRITISH PSYCHO-ANALYTICAL SOCIETY

Members

1. Dr. Douglas Bryan, 35 Queen Anne Street, London, W. 1.
2. Mr. Cyril Burt, 30 Princess Road, Regent's Park, London, N.W. 1.
3. Dr. M. D. Eder, 16 Nottingham Place, London, W. 1.
4. Dr. J. C. Flügel, 11 Albert Road, Regent's Park, London, N.W. 1.
5. Dr. D. Forsyth, 21, Wimpole Street, London, W. 1.
6. Dr. E. Glover, 18 Wimpole Street, London, W. 1.
7. Mr. Eric Hiller.
8. Mrs. Susan Isaacs, 54 Regent's Park Road, London, N.W. 1.
9. Dr. Ernest Jones, 81 Harley Street, London, W. 1 (*President*).
10. Mrs. Melanie Klein, 93c Linden Gardens, London, W. 2.
11. Miss Barbara Low, 13, Guilford Street, London, W.C. 1.
12. Dr. T. W. Mitchell, Hadlow, Kent.
13. Dr. Sylvia Payne, 143 Harley Street, London, W. 1.
14. Dr. John Rickman, 37, Devonshire Place, London, W. 1.
15. Dr. R. M. Riggall, 31 Wimpole Street, London, W. 1.
16. Mrs. Joan Riviere, 3 Stanhope Terrace, London, W. 2.
17. Dr. Vaughan Sawyer, 131 Harley Street, London, W. 1.
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52. Reich, Dr. Annie, Wien, VIII., Blindengasse 46 a.
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